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WAYS OF SHARING WITH OTHER FAITHS

Ways of Sharing with Other Faiths

BY

DANIEL JOHNSON FLEMING, PH.D.

ASSOCIATION PRESS

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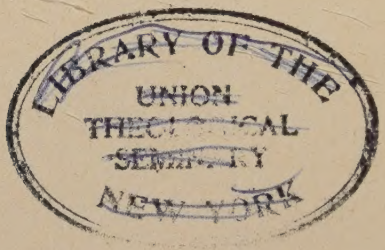

APR 1 0 1930

Printed in the United States of America by
THE FERRIS PRINTING COMPANY, NEW YORK

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To

EDWARD S. COLE

Hydraulic Engineer

whose distinguished service in plotting the hidden flow of water currents has often symbolized for me the problems of this book.

53978

BY THE SAME AUTHOR

Attitudes Toward Other Faiths
Marks of a World Christian
Building with India
Whither Bound in Missions
Schools with a Message in India
Contacts with Non-Christian Cultures
Devolution in Mission Administration
Social Study, Service and Exhibits

PREFATORY NOTE

THIS book is intended as a companion volume to the recently published "Attitudes Toward Other Faiths." That study dealt with seven realms of contact in each of which thought must be adjusted to the presence of other faiths. The object was the creation of attitudes rather than the adoption of any particular course of action. In this volume action is contemplated. Different ways and standards of sharing one's faith with the adherents of another religion are considered.

For aid in the way of valuable suggestions or for the reading of the manuscript of certain chapters thanks are due to helpers too numerous to mention by name—to several of my colleagues, to many who have returned from work abroad, and to other friends.

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Search me, O God, and know my heart,
test me and try my thoughts;
see if I am taking any course of wrong.

Psa. 139:23 (Moffatt)

INTRODUCTION

Some, moved more by sentimentalism than by scholarly knowledge, hold more or less vaguely the notion that all religions are equally valid. For such persons all systems are equally near to or distant from the central Reality (Fig. 1). Those who thus judge can scarcely be

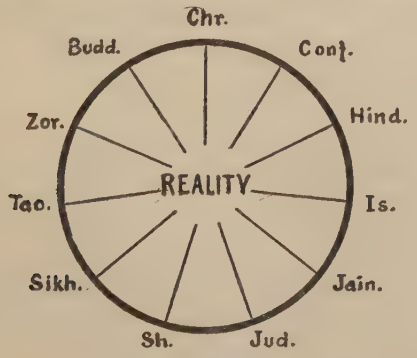

Fig. 1

thinking intelligently and specifically of each religion in the list—Buddhism, Confucianism, Hinduism, Islam,

Jainism, Judaism, Shintoism, Sikhism, Taoism and Zoroastrianism, as well as Christianity.

On the other hand, practically all informed people realize that religions differ greatly in the amount, purity and worth of the spiritual truth and life to be found in them. Whether we compare religions by the relative degree to which they provide motive power for men and societies, or satisfy man's most vital needs, or interpret man's nature and destiny, or afford insight into the character and purpose of the ultimate Reality, we find one religion functioning better or worse than another. They do not equally meet a common test, and hence theoretically could be represented as at unequal distances from the central Reality or from any other basis of reference (R). Just as we make the judgment that Roman Catholic Christianity in North America is meeting man's spiritual need better than Roman Catholic Christianity in South America, and that Buddhism in Japan and Siam is functioning better than in China and Korea, so we have no hesitancy in placing Islam above Hinduism, or Buddhism above Taoism.

As yet we scarcely possess a calculus for determining the relative total values of the different religions. They include too many imponderables that cannot be brought under a common measuring rod. But one ideal of the science of religion should be to represent all the religions at their relative and justly determined positions from the chosen center. We are able now to make only a very tentative judgment. But suppose that, for the sake of simplicity of diagram, we limit our consideration at this point to the five largest religions after Christianity. Arranged according to the decreasing number of their adherents respectively, these five religions are

Confucianism, Islam, Hinduism, Buddhism and Taoism. Since all but one of these existed before the time of Christ, suppose that a person of that time had been asked which of these religions he would most prefer for a world religion. Which should he have chosen? Or at present, if by hypothesis the world could have only one religion, and if Christianity were ruled out, in what order of choice would we place these five religions? Considering in each case their possible and probable best, what is the relative capacity of these religions to meet the wide range of human need? One qualitative judgment would arrange them as in Fig. 2.

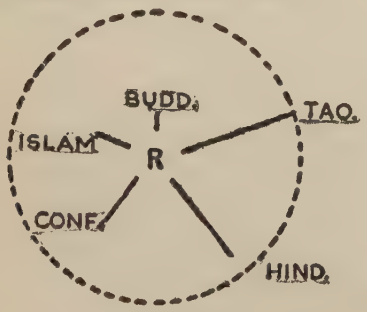

Fig. 2

If, however, choice really were confined to these five religions any informed judge would feel a sense of loss in having any one of them become the world religion to the absolute exclusion of all the rest. Each might well be supplemented by material from the others. No doubt there is, as we shall see in Chapter II, a kind of syncretism that Christianity should strenuously avoid. But if in very fact we were limited to these five systems we should doubtless approve of an effort to conserve the spiritual and ethical insights of these partial and

mutually correcting and supplementing religions, and should urge them to come into touch the one with the other.

But there is not simply this theoretic possibility of interreligious action; religions are in fact increasingly becoming aggressive in their witness. Four of the present world religions have at various periods of history aimed to be truly universal. Still other faiths have found deep rootage in mankind so that a modern Augustine in almost any land could find many fountains which promise to assuage his spiritual thirst. Under the stimulus of nationalism these various religions are beginning to interpret their experience of certainty and attainment as a call to give large witness to their solution of life's problems.

It seems, therefore, inevitable that there should be a contest between these religions, not only with respect to their approximation to truth, but also with respect to the dynamic they can bring to bear upon life. They can scarcely remain neutral to each other in so far as they put forth claims to rule the minds and wills of men. Consequently it is worth while to note the types of interreligious penetration that may be attempted.

Since Christianity is the most aggressive religion of modern times most of the illustrations and discussion center about ways of sharing exhibited by its adherents. In the rethinking now going on with reference to almost every phase of the Christian missionary movement typical advances toward other faiths must come up for consideration. Some of the attitudes and objectives in missionary endeavor are increasingly questioned even by liberal minded adherents of other faiths. They often challenge us by our own standards, saying that a given

method is unchristian or is not in accord with the spirit of Christ. Especially from Jews and Hindus in recent years has this challenge been recurrent and searching. They cannot understand how inevitable and irresistible is the impulse of the Christian to share the riches of the grace of Jesus Christ.

Under such circumstances the messenger of any spiritual truth who wishes that others should catch his vision and share his joy must beware of any method of approach which stultifies the very spirit he wishes to impart. Just because our solicitude is misunderstood, methods must be carefully chosen and unworthy ones unreservedly condemned. Christian workers overseas are themselves earnestly surveying their ways to see whether there is any lack of sensitiveness to reality, or failure of ethical insight in their approach to non-Christian faiths. It is hoped that this study may make its contribution to that reexamination of missionary policy and practice which, as has been authoritatively stated,[1] is so urgently needed today The general reader should gain an insight into certain important issues which confront those who witness to men of other faiths.

It may help us to reappraise our positions if we consider several scales of choice indicating the range of possibilities in interreligious initiative. Every sharer will wish to find his place in each of these ranges of effort.

To many readers, as indeed also to the author, some of the ways presented will seem entirely unsatisfactory. But since there are earnest people using each of these modes of approach it is well to define each type, catch the glint from each that draws forth enthusiasm for it,

[1] "The Jerusalem Meeting of the International Missionary Council," vol. II, p. 7.

and see the possible dangers involved. Such a study ought to clarify our own positions, give us deeper sympathy with other people's objectives, and possibly show us unexpected ways of God's working.

Some may feel confused at the analysis or made self-conscious concerning a process of witnessing that they think should spring from spontaneous love. Such may well recall some natural genius in music who, without training, could sit down and play forth airs that soothed and inspired. The later process of exacting discipline doubtless made his execution self-conscious for a time; but by practice this musician came through to a still more effective skill and mastery. So with every art; and Christian sharing is an art.

While most of the illustrations are from abroad, any experienced person will see that the same issues or problems are constantly faced in the West with Jews and Roman Catholics. The main reason for giving so many concrete experiences is that the reader's philosophy of sharing may form itself from actual life situations, rather than be unduly influenced by any one person's thought.

Any reader has a right to know the personal viewpoint of the author. Briefly it is that in the life of Jesus Christ we have a revelation of Reality of inestimable significance to every human creature. The author cannot escape, therefore, an earnest desire that the knowledge of Jesus Christ and of His Spirit should be shared with brethren everywhere. Throughout there will be places where judgment on the issues presented is left to individual appraisal or to group discussion. However, the author does not hesitate to contribute his opinion, especially in the summarizing chapters.

WAYS OF SHARING WITH OTHER FAITHS

PART I

WAYS DIFFERING IN AGGRESSIVENESS

CHAPTER I

ENCOURAGING GOOD WILL, UNDERSTANDING AND RESPECT

A Daring Innovation

It was at considerable risk to his reputation as a zealous Christian worker that a young man followed out a policy new to the area to which he had been sent. On taking up his work he found that the spirit and methods of armed conflict existed between the followers of the two main religions. He was told that the head of the Buddhists in that area went deliberately into communities where Christian work was well established, told lies to parents, and broke up the whole Christian program, instead of going into virgin fields or of attempting to win those not touched by any religion. He found that Christian pastors were almost as bad, attempting to entice Buddhist children away by subterfuge and then publicly rejoicing over how they had "put one over on the Buddhists." Even between the Christian denominations there was a definite spirit of competition and ri-

valry. Manifestly there was need for something to be done.

What the young man did was to get into friendly relations with the head of the Buddhist work, although Christian colleagues told him this would be impossible, since the Buddhist was "conscienceless, mercenary, and an archfoe of Christian work." The young Christian believed in the Buddhist's sincerity, but disagreed with his tactics and told him so.

The spirit began to change. The people sensed the difference, as was demonstrated before many months had passed. The Christian had made preliminary arrangements to start a Sunday school in a field hitherto neglected both by Christians and Buddhists. Some local Buddhists commenced to intercept the plan by arranging to hold a Buddhist Sunday school in the same hall at the same time. The spirit of the young man, however, had been such that the parents turned against their own local Buddhist leaders. Every Japanese in that particular district, with the exception of five, came out to the opening meetings, and practically every child came to the Christian Sunday school, although every parent was a Buddhist.

The Christian leader did not abate his own strong evangelistic purpose and zeal; but whenever the head of the Buddhist work or any other prominent Buddhist speaker was in this district he urged his young people to attend. He invited one of the best educated Buddhists in that area, the leader of the Hongwanji Sunday school, to address his young men's group in English one evening when he was away, trusting him to say what he would.

In short, by the work of a single individual the atmos-

phere was so changed that the people of that district became willing to hear and examine the new way. But by no means all of his colleagues considered that the situation demanded this spirit and procedure, nor did they all consider the result of this young man's work worthy.

A Scale of Aggressiveness

The incident just related illustrates one objective—the establishment of good will, understanding and respect between adherents of various religions. Where the goal is limited to this result it is one of the least aggressive ways of sharing.

Let us attempt to make a scale with various points marked upon it. We will begin on the left with the most passive attitude, and work over toward the right to the most aggressive position that the adherents of one religion can take toward those of another.

We might begin with indifference at the extreme left as the zero point of a scale of sharing. There are those in whom an interest in other faiths has never been awakened. They simply ignore other religions through ignorance of what seems vague and far away. Even where other religionists are near by (as where thousands of Jews live among Protestants in the larger cities of the West) there may easily be utter and contented ignorance of the lives and beliefs of these people.

Neutrality could be included in this position since it is almost as passive as indifference. While neutrality implies knowledge it goes on the principle of living and letting live. One religion is as good as another—the gates to the City of God are many. Neutrality is apt to be wanting in intellectual integrity, powerless before

the great moral demands of our time, and a precursor of complete indifference to religion.

Curiosity would be a step further to the right—just the desire to see what religious experiences and beliefs other people have had. Count Hermann Keyserling's "Travel Diary of a Philosopher" would exemplify this type.

This attitude of curiosity may deepen into a much more serious and scholarly interest in religions. An immense amount of worthy and painstaking work has been done on the history and development of the faiths of mankind. In this case initiative does not go beyond study and research, and making impartial findings available for others. This is the sharing of the strict scholar.

But we will not pause for a discussion of these positions. Our judgments are pretty well formed about indifference and neutrality on the one hand, and the sure and honorable place that the scholarly and impartial study of religions has on the other. More questioning surrounds a course such as that pursued by the young man described above, and the various ways of sharing which follow.

We will therefore begin our scale with the objective of establishing good will (Fig. 3). When the scale is

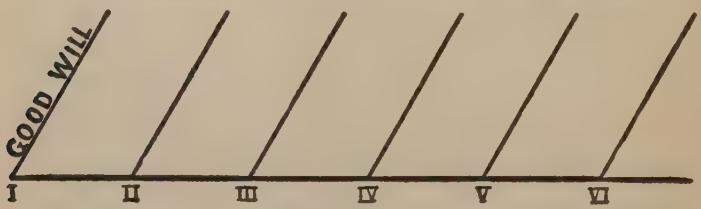

Fig. 3

complete perhaps neither extreme will be considered ideal. But if not, then doubtless in between there will be for each some degree of aggressiveenss that commends itself.

Why People Work for Good Will

Some who take this first position of encouraging good will, understanding and respect, have no inner drive for anything religiously more aggressive. They do feel impelled, however, to diminish religious prejudice because they observe that the spirit of intolerance often leads to recrimination, exclusiveness, contempt, bitter personal feuds, mutual attacks in pulpit and press, and inability of communities to act together for the common welfare. They find industrial, racial and international conflicts are often made more bitter by religious animosity.

For others a state of interreligious good will is only the immediate, not the ultimate, objective. They see the interreligious atmosphere poisoned by ignorance, indifference or depreciation, and they know that this atmosphere must be changed before the average man will be willing to hear and to examine the good news of another's religion. They would say that a state of mutual understanding and respect between religions is a most desirable condition for any fair and unprejudiced listening to another's faith. They believe that religionists are more likely to discover that one religion is better than another if they do not hate one another than if they do.

There is abundant evidence of tension between Christians and the adherents of other faiths. Through misunderstanding and bad leadership, not to say bigotry and intolerance, some of the religions find themselves in

deadly opposition to each other. Perhaps no page of history, called Christian, bears more blots and stains upon it than that which records the relations of Christians to Jews during almost two thousand years. In the earliest period it was the Jews who relentlessly persecuted Christians;[1] but from the fourth century, when under Constantine Christians ceased to be feeble folk, Jews have suffered from prejudice, injustice, passion, strife, persecution and pogroms. The two conferences held in 1927 under the auspices of the International Missionary Council at Budapest and at Warsaw acknowledged and deplored the long record of anti-Semitism on the part of professedly Christian people. Even unwittingly offense may be given in a local community where tension runs high. In a certain group of emigrant Jews in America a teacher in the public school almost precipitated a riot by putting a cross after certain wrongly solved problems in arithmetic. That two religious communities, related as Jew and Christian are, should solve their problem of living together on a basis of mutual ignorance and disregard is something which offends both the scientific spirit and also the best insights of each of these faiths.

It was consciousness of this need for a better atmosphere that lay back of the retort of a brilliant missionary from the Near East. To a friend who suggested that a proposed policy of work was too dilute from a missionary standpoint, he rejoined that if in a thousand years we could overcome the bitterness of the hatred between Moslems and Christians we would be accomplishing the first step in something better. Many who

[1] *The International Review of Missions*, vol. 17, p. 242.

have had to meet the extreme anti-Christian opposition of some able but fanatical Moslem scholar will consider it an attainment when for the fifth successive year the little Arabic-speaking Protestant church in Tripoli, Syria, welcomes its deputation of Christian, Moslem and Druse students from the American University of Beirut.

In a city of North Ceylon there was such antagonism between the Hindus and Christians that the former built their educational institution so close to the school of the Christians that the roofs almost touched. The Hindus urged parents to stop sending their children to the Christian school; while the general attitude of the Christians was to fight the matter through. Only a few of the younger Christians seemed to think these hostile relations were unbecoming.

What Can Be Done About It?

Granted that there is evidence of the need for better relations between religionists, what practically can be done about it? Only indications can be given, for the response is as varied as is the evidence of need.

One of the most sustained and suggestive efforts is that of the Committee on Good Will between Jews and Christians under the auspices of the Federal Council of Churches of Christ in America. In the charter given it in 1924 by the parent body, responsibility was assigned to this committee for encouraging movements that tend directly or indirectly to bring Jewish and Christian people into friendly, cooperative relationships. The committee was charged to bring out into the clearest possible realization the values in each group in order that more than a superficial increase in amity might

result. The committee was asked further to investigate the causes of prejudice and ill will and to adopt measures calculated to offset or remove them. It conceives its task not as an effort for a truce of mere tolerance, but for a deep-lying fraternization between the two peoples. It encourages a program of common action involving an extensive use of press, platform and conference; the interchange among theological schools of Jewish and Christian educators in behalf of mutual appreciation; the exchange of contributions in Jewish and Christian journals; the creation of a literature which will help to shape a better public opinion; the watching of the press and other public utterances in the endeavor to correct false and irritating statements and to promote the spread of sound and proper information; the establishment of types of effort in local communities that would bring Jews and non-Jews together for mutual study and effort; and the appeal to tolerance and fairness of mind on the part of the youth of the land.

The Conference of American Rabbis for purposes of cooperation appointed a similar committee in 1924. At that time the President of this Conference said:

> "The world is big enough for hundreds of thousands working for righteousness in the name of our Heavenly Father. Let there be no strife between us, no prejudice and no attack; but in mutual goodwill, in mutual understanding of each other's high endeavors, let us go forward, revealing the Godhead in our lives, giving constantly by our mutual understandings a sweeter and more gracious revelation of Him."

Between those two committees it was agreed that their purpose should be to promote mutual understanding and good will in the place of suspicion and ill will in the entire range of interreligious and social relationships. Furthermore, it was agreed that, because of their mutual respect for the integrity of each other's religion and their desire that each faith shall enjoy the fullest opportunity for its development and enrichment, neither committee would have a proselyting purpose.

A few years ago the English Presbyterian Church changed the policy of its missions to Jews. The report bringing about this change concluded:

> "We are aware how novel may seem this general idea of creating by gentle means a new atmosphere in place of the old one of isolation or worse. Let us have the courage simply to get closer to one another, content that our respective creeds should shine through character and conduct, and be revealed in the measure of love one to another. We ought to realize that truth eventually makes its own supreme appeal to the human mind. It is best to be self-convinced. Jews feel that their religion, rightly understood, has an invaluable contribution to Christian theology. We believe that in the facts regarding Jesus as they appear to us, we have truth of inestimable significance regarding the self-revelation of God to man. May it not be that the light will be made manifest to both of us, not by treading the paths of controversy, but when we endeavor to cooperate in the things that are pure and holy and of good report?"

If a strong English church finds it desirable to change its policy, and if the federated churches of the United States find it appropriate to spend from fifteen to twenty thousand dollars a year in the effort to understand and to alleviate causes of religious bitterness, the question naturally arises as to whether a similar procedure would be legitimate in the work of these churches as they touch Oriental faiths. Or does Judaism stand in such a fundamentally different relation to Christianity that what would be an appropriate objective of good will with reference to Judaism might not be equally appropriate with reference to Hinduism and Buddhism?

We can test our thought by considering a neighborhood house recently established in Bombay under the auspices of the American Board. One of its main objects is to further good will among the adherents of the various faiths in that great city. Its creed is a genuine respect for the best that is found in all creeds. At the opening meeting the leading speaker was a well-known Hindu editor; a Buddhist doctor spoke giving the history of the land on which the institution was built, land which had formerly belonged to him and had been sold to a Christian missionary. A Jewish rabbi and the Indian Christian pastor were also present. A special night was given for welcoming the people of each faith, so that Hindu, Moslem, Jew and Christian soon felt at home in this institution which is working on the basis of the best in all creeds. Very soon bad feeling began to disappear, and hundreds of boys were saying "good morning" to the missionary in charge. They have refused to recognize any distinctions in race, caste or creed. They have continually encouraged religious tol-

eration and have urged the members of each religious community to live true to the highest ideals of that community. Suppose you were asked to endow a memorial room in this community house. Would you refuse to invest life and capital in anything that came short of direct and unhampered witness to your fullest vision? Or would you consider that the attainment of inter-religious good will, while not the ultimate goal, is yet one important step in a process in which many kinds of workers must have a part, and that you could well contribute an indirect factor to the teamwork?

"The Inquiry" has sought to discover experimentally how persons both of similar and dissimilar religious communions can meet in small informal groups and discuss with utter frankness the origin and nature of religious misunderstandings, suspicions and antagonisms. Their two publications in this field[1] seek not for ecclesiastical unity, nor for some new syncretic religion, nor for the highest common factor between the faiths concerned. These studies aim to help toward a better technique of understanding the real issues which separate religious groups, and of determining the kind of attitude which should prevail between them.

The credit balance of good will is greatly increased by a definite meeting of felt needs. That is one result of the great outpouring of gifts—well over one hundred million dollars for the Near East Relief during the past decade. The six Near East colleges which are officially described as non-sectarian, non-political, and non-proselytizing,[2] are hailed as broadcasting stations of good will.

[1] "The Fairfield Experiment," pp. 74, ($.40); and "How Catholics See Protestants," pp. 44, ($.25). 129 E. 52nd St., New York.
[2] *Near East Colleges News Letter*, Vol. 1, No. 7, p. 6.

Imagine the effect of 858 mission hospitals, 10,000,000 annual treatments in dispensaries, 50,000 mission schools, and two and one-half million pupils. Good will of this kind which is embodied in practical, helpful, loving service, as well as in words, is being widely sown even in villages throughout the world.

One of the best ways of forwarding good will is to discover some object of human welfare or community benefit in which different religionists can cooperate. Look for a moment at a certain Chinese city. At one end of a street not over five hundred yards long is a Christian church and at the other a guild-hall controlled by Buddhists. The Christian church operates a school for boys, a school for girls, and a woman's club at its end; the Buddhists conduct a boys' school at the other end. These two institutions together own almost half of the frontage on this street. The street itself is an important connection between two large business thoroughfares. At the Christian end it is about twelve feet wide, and at the Buddhist end about seven. Fronting it are the usual Chinese shops and stores and homes of the poorer types, with all the filth and squalor that can accumulate in an alley. At the narrow end of the street the shop fronts end abruptly in twenty-foot-high walls which are the side walls of the buildings fronting the main street, and within those limited confines alongside the passageway is an open toilet in plain view, and unprotected from the intrusions of dogs and insects. Furthermore, that street is used by water-carriers as a main artery of travel, with the result that it is constantly wet and the stones slippery.

Certainly here is a piece of practical neighborhood work for the cooperative effort of Buddhists and Chris-

tians. If this street were used by only a few people the situation would not be so urgent; but it is crowded for about eighteen hours a day. The fact that these two sets of religionists together own so much of the property involved gives them a responsibility and also an opportunity for doing something constructive. During rebuilding operations at the Christian end of the street, the Christians voluntarily added considerable space to the width of the street. But it would seem that the whole situation could be cleaned up by a cooperative effort, intelligently made by these two agencies. The diverse genius of Christians and Buddhists might be made to function socially and practically in this situation with a resulting increment of understanding and good will.

Some Dangers and Practical Problems

Numerous practical questions arise whenever one begins to differentiate this third type of work as an objective. How much of a place shall we give it? The problem will appear in the following situation. Some years ago, under the influence of the celebrated monk, T'ai Hsü, there was inaugurated near a great summer resort of Central China, an annual conference on Buddhism. Dr. Reichelt writes of this conference[1] that "a spirit of tolerance prevails, and the leaders very often invite broad-minded and sympathetic Christians to lecture on the Christian doctrine or any other religious topic." Dr. Reichelt himself has been one outstanding Christian so invited.

[1] K. L. Reichelt, "Truth and Tradition in Chinese Buddhism," p. 303.

Now it happens that at the time of these annual Buddhist conferences there is also an annual Christian gathering with many conferences, classes, schools of religion, etc. Yet it has never happened that the monk T'ai Hsü or any other of the Buddhist leaders has been invited to appear on any one of the several Christian platforms. The distance between the two centers is less than an hour.

On the one hand, it may be said that these Christians know what they want; they have their own problems and work out their own programs; often some able speaker from Europe or America is given the time; and that under these circumstances it is manifest that they have not felt the need of a message from T'ai Hsü in order to obtain the information or inspiration they are seeking. The local situation is such that if T'ai Hsü were invited to address the meeting it probably would break up the conference and cause much hard feeling. It might be better to have such an address in the public auditorium rather than in the church. One would have to consider whether the possible gains could exceed the probable losses. On the other hand, an experienced observer estimates that probably less than ten per cent of the Christians know that the Buddhists are having important gatherings, and that one of the reasons for this lack of knowledge is the conviction that Christianity, as the final and absolute religion, can profit nothing from Buddhist influence.

Or consider a certain missionary home in China. For years these folk have been on friendly terms with the priests at the big temple in their city. The priests enjoy calling at this home and the Christians in turn have social chats with the priests at the temple, being often

invited to their vegetable dinners. A few of the best trained among the priests enjoy discussing religious questions. They are eager to tell about their religion but are also ready to listen when the Christians attempt to make clear the religion of Christ. The heads of this house consider such social intercourse as a good use of a portion of their time.

A sustained attempt was made to hold a National Convention of Religions in Tokyo in 1928, the object of which was to draw Buddhists, Shintoists and Christians together for cooperation in efforts for religious education, temperance, peace, the abolition of licensed prostitution, an enlightened labor policy, and for breaking down the discriminations from which the "special class" suffers—all worthy objects. An opportunity of this kind would have to be appraised by a Christian missionary in making up his time schedule.

Recognizing that the Shinto pantheon will very likely bear the same relation to Japan as the old Norse gods do to Germany, would it be worth while for Christians to help in laying a foundation of understanding by taking time from direct evangelistic work in order to make a sympathetic, appreciative and interested study of the heroic age of Japan as one missionary on full time is doing with the consent of his society?

One might also ask whether it is a good thing for one hundred and sixty-eight Christians in Oregon to present to the local Jewish temple a stained-glass window, known as the "fellowship window," as an expression of the good will of the Gentile community? Was it a good thing for the Broadway Tabernacle (Congregational) in New York to invite a hundred Jewish and Roman Catholic friends to dine at tables arranged in the form of a

triangle (Jew, Roman Catholic, Protestant) in the interests of understanding and good will? Jesus shocked the religious leaders of his day by mingling and even eating with those with whom these leaders would have nothing to do. Surely there is some corresponding action for our day in a community made up of Christians, Moslems and Hindus.

Shall we rejoice when we hear that the Shias, out of a desire not to exacerbate the feelings of the orthodox Sunnis, are abandoning their ancient practice of cursing the first three Caliphs? We shall scarcely feel like instituting a twenty-one-day fast, as did Gandhi, to manifest our perturbation over the deep-seated antipathy between Moslems and Hindus in India. But we may well note whether it causes us any pain to read in our morning paper that a fresh outbreak of hatred and bloodshed between those two sets of religionists has taken place in Bombay.

Most would approve of working for good will when it is a step toward making evangelistic work immediately possible. If the most respected family of high caste is endangering a Sunday school in a certain village by an attitude which is setting the whole neighborhood against the school, it seems justifiable to take time to establish better relations between that Hindu family and the school. The Christian organizers of the school will call at that home, not for the purpose of teaching Christianity, but in a friendly way. Interest will be taken in the children. This puts their opponents somewhat at ease and actually leads to a lessening of the opposition. Even where the helpful result for evangelistic purposes is not immediate, but appears in the long run, the case for this type of work would to most seem clear.

But there is another question. Is a state of interreligious good will a desirable thing in itself, like health or education? Although schools and hospitals are used as means of imparting the Christian message, nevertheless most missionary teachers and doctors would hold that education and health are also good ends in themselves. Can this be said for good will? In other words a representative of the Church abroad may need to know whether he would be as well justified in specializing on creating a state of good will between religionists where this is a community need, as in working for better health or fuller knowledge.

This first way of working has obvious dangers. If it were merely the death of bigotry one would not feel concerned. But it is liable to kill missionary zeal as well. This danger is not alone felt by Christians. Rabbi Stephen S. Wise recently testified that few causes he had served had been more fruitful of a sense of satisfaction than that of seeking to better Judæo-Christian relations. But he added, "the danger to my people lies not in their reluctance to fellowship with Christendom but in such headlong zeal as shall spell the de-Judaizing of their inmost life." A person may see so much gentlemanliness in the other group that he may begin to wonder whether he himself has anything to give.

In a war officers often stop the fraternization of soldiers across streams or other barriers because of the belief that if a soldier knows a man he can't hate him and shoot him. This analogy is applied to the realm of religion. If my philosophy is such that I regard these other faiths as fundamental enemies of Christianity (see Chapter VI) then very likely fraternization is a mistake. But if my zeal must be fed by ill will, and if the

dispelling of misunderstanding dampens my ardor, then the question may well arise as to whether what I have is worthy of the name of Christianity.

The extent to which any individual or group can wisely enter upon a process of creating good will will naturally vary with experience and maturity. Bolder, more frequent and widespread efforts at fraternization may be made in communities where faith is old and settled. There are, however, many Christian communities abroad where the people are acquiring a new type of life and thought. Their faith is not yet deeply rooted, and hence some care is needed. It is to be presumed that all who voluntarily enter upon this type of effort will themselves possess a vital faith which has been grounded in experience, and will not weakly lose its edge through such contacts nor melt into a flabby mass of agreements with whomsoever they happen to be talking.

CHAPTER II

RECIPROCAL SHARING IN THE SPIRIT OF A COMMON SEARCH

A Fellowship in Search for Truth

In the last chapter the creation of an atmosphere of good will between the adherents of the various religions was recognized as a possible objective. The next more aggressive type of relationship would be the reciprocal sharing of experience in the spirit of a common search. In a community of people thus minded adherents of each religion would be influenced and aided by people of every other religion. In this way religious values would be shared and growing faiths enriched. There need be no equality between what is taught and what is learned; but the spirit of mutual giving and receiving would be present whatever the ratio of exchange. Each would strive to fulfill the highest potentialities of his religion and would allow himself to be influenced by the similar strivings of others.

An earnest Christian advocate of this position might say to a community to which he had been led to go—I have come to you because I believe that I have had experience of God about which you would care to hear and because I would like to share with you what has satisfied my most vital needs. I come respecting you as earnest seekers after truth and God; respecting everything in

that search which has been worth while to you and of benefit to others. I do not come as one bestowing favors on an inferior, but to work side by side with you, sharing whatever may be of value in my tradition for you to use in your own way. On the other hand, I am eager to enrich my experience by what I may learn from you. I desire to be as earnest, open-minded and generous in examining your heritage and in making use of all that is profitable to me, as I should like you to be with regard to the heritage I am ready to share. I believe strongly, but I doubt my own omniscience. Hence even while holding deep convictions I yet am eager to have fellowship with you who also believe strongly. The active encouragement of the highest ideals and traits of character to be found in your religion as well as in my own will be a permanent factor in my work. I come in the hope of establishing and of enjoying with you a fellowship in search for truth and God and of service to our fellow men.

This way is distinguished from each that follows in that those who take this position are interested in the discrimination, preservation and creation of values in religion, whether those of their own or of another's; their dominant motive is not merely that of winning others to their own position; and they are content to witness to their values and insights without having as a major aim the changing of groupings, labels, or loyalties. Such persons would be somewhat like a troubadour of God:

> "He will go forth as the Singer of a Song—echoing the utterly ravishing strains of a music he has heard from afar. He will make no effort by argu-

ment to convince any men that his Song is beautiful or to induce any other to join him. But if any man, once hearing this music, finds it so ringing in his ears day and night that he has no peace till he goes forth to sing it too, then they will sing it together; otherwise he will sing it alone. For him it will be enough to make his Song very clear and true. For him the Kingdom of God cometh by sheer contagion."[1]

Statements which seem to coincide with the position of this chapter are often made by those whose ardent loyalty to Jesus Christ and whose zealous and effective witness to Him unquestionably show that their objective is far more positive. For example, Dr. Reichelt, after twenty-four years of work among Buddhists, says:

"The task of the missionary is to hand on the rich experience of the Church, and to enter into partnership with the people of Asia in a great spiritual quest. It will become increasingly clear, as the mystically-minded followers of Christ meet with men of like temperament in Buddhism, that they have already much in common: and already some of the best of these Buddhist leaders are saying, We see your Christ because we have seen our Buddha. Others are saying that, at any rate for the masses, Christianity makes possible the ideals which Buddhism holds forth."[2]

[1] Bill Simpson, "The Community of Love," pp. 21-22.
[2] "The Jerusalem Meeting of the International Missionary Council," vol. I, p. 133.

The following statement was made for the Jerusalem Council:

> "We shall go as those who find in the other religions which secularism attacks, as it attacks Christianity, witnesses of man's need of God and allies in our quest of perfection. Gladly recognizing the good they contain, we bring them the best that our religion has brought to us, that they may test it for themselves. We ask them to judge us not by what we have as yet made of our Christianity, but by that better and more perfect religion to which in the province of God we believe our Master is leading us."[1]

For religionists of this type, where two religions are in contact there would be no effort for the displacement of one by the other; but there would be a mutual effort to help each to evolve, sloughing off what is inconsistent with its best, and bringing into focus its highest principles or genius. The mutual struggle would be not for the eradication of the one by the other, but for the greater completeness and comprehensiveness of each. There would be creative constructive contact in the spirit of friendly rivals.

This conception implies that religions are alive, dynamic, developing, growing. A man of this sharing philosophy sees his religious experience and beliefs ever changing, ever growing. He looks back ten years, five years, one year, and realizes that his experience of today is different from what it was then. But he knows that at each period, at each step of growth, his religious

[1] *Ibid.*, p. 273, statement by Dr. Rufus Jones.

experience was a very real one—that he had something. He looks to the future expecting other changes, new growth. In particular the Christian rejoices to be connected by his Master to that Spirit who shall lead man into all truth. It is in part because Christianity through its Founder seems closer to that Spirit and therefore is not only capable of progressive insight, but also actually manifests this power more than other faiths that we have confidence in its continuous adequacy and final universality.

According to this point of view the ideal relationship of religions may be likened to the relationship of governments in a commonwealth of peoples. Here you have a brotherhood of free nations differing profoundly in life and mind, in habits and institutions, existing side by side in peace and order, in harmony and cooperation, and each contributing to the world its own unique and special best.[1]

Such sharing makes no small demand upon a person. It means a readiness to give, but also to receive—and it is often a much more difficult thing to receive than to give. Real friendship does not mature without this reciprocity. Hence this type demands a sympathy that can enter into the deepest thoughts of the other—a willingness without ulterior motives to sit down with men of all faiths and cultures in order to exchange in a frank and friendly way the deeper spiritual experiences by which men live. Furthermore, a sharing process in which one must continuously be discovering one's distinctive contribution is likely to make a greater demand on thought than a unilateral proclamation of final truth.

[1] Cf. S. Radhakrishnan, "The Hindu View of Life," p. 58.

The fact that the various religions are in these days interacting one upon the other, and that each is making adaptations under the stimulus and criticism of the rest, may be represented by the following diagram (Fig. 4), where again, as hereafter, the diagram is simplified by representing only five of the world's religions. It would test one's knowledge of religions and their interactions

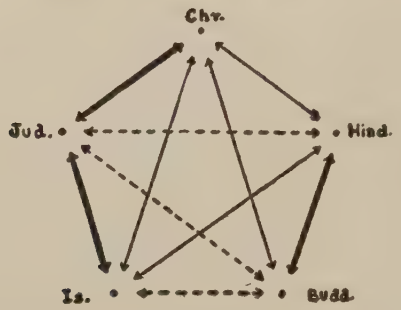

Fig. 4

if one took the full circle of religions, and then attempted to draw heavy lines connecting those religions between which there has been marked interaction; light lines where the interaction has been moderate; and dotted lines where the interaction is still mainly potential. A still further test in value judgments would result from an attempt to combine the relative efficiency diagram (p. 3) with the interaction diagram on this page.

Various Supporting Viewpoints

Various points of view are back of this advocacy of reciprocal sharing between religions—positions differing with the thought backgrounds of those who take it.

Some would acknowledge that they have not as yet thought through their philosophy of religion; and that they do not have a solution they are willing to impose on others or even actively to propagate. They would be willing to wager their lives on the finality of love; they give their allegiance to the devoted community struggling for the welfare of all fellow men; and they are therefore willing to launch forth on a program of sharing such values as they have. For such persons an element of inquiry enters in just because for them no adequate philosophy of religion has as yet crystallized. Their judgment is suspended. Hence their objective is expressed in terms of search. A reciprocal fellowship is sought in which sincere men of many faiths may share with others the best fruits of the heritage each has had from the past and may discover through the suggestive mutual stimulation and creative experience of this cooperative effort the most adequate and enlarging revelation of God. Since there are those who find themselves at this stage, societies which send out Christian missionaries not infrequently have to face the question as to whether there is any place in their enterprise for candidates of this type.

Often, though not necessarily, associated with this position is the conception that each sincere method of approach to God, each mode of address, answers to some mood of the human mind. It would be held that not one of these gives the whole truth, though each is partially true. To such persons the ultimate criterion for religion is not yet finally fixed, but is in process of being created out of the experience of many groups, as each tests the capacity of his own religion to satisfy the personal and social needs of men.

There are some who are influenced by that fashion of the time which leads men to shrink from influencing anybody in any direction. It is good form to present facts modestly as science is supposed to do, and as far as possible without bias. To try by teaching to influence any person to act in any particular way would be an invasion of his rights or a failure to respect his personality. He must be free to make his own choices and to go his own way.

Some who feel inclined to this type of approach are afraid of snobbishness and of the conceit of superior infallibility. They see that the effort to communicate an attained truth and a realized good, by its very difficulty and exactingness, is apt to turn attention away from seeking growth through further discovery of truth and further achievement of good. The result is that a hold upon the true and the good gradually ceases to be the humble hold of an exploring mind. The exclusive direction of attention upon the lesser attainment of those we are trying to help tends to make us reckon as though we ourselves had already attained. And so, into effort to teach and to benefit others there creeps something of domination and arrogance. We begin to feel that if only others come to believe as we do, and to experience what we experience—in other words, if only they join our party—they will have reached the goal.

Not a few of the younger generation are shrinking from the appearance of the conceit here pictured. They have a fear—perhaps a morbid fear—lest aggressiveness be a cloak for egotism. They are willing to share the thing that has gripped them but they are extraordinarily sensitive lest pride keep them from the ungrudging recognition of whatever truth there may be in another's

creed, and from being patient with another in his struggles toward the light or even in his prejudiced turning away from it.[1]

There are some who have no doubt about the validity of Christianity for themselves but whose considered philosophy does not allow them to be sure that Christianity is best for all mankind. They think they see people in every land who are so tied up in their own systems that they would not be able to grow in any other. They see Catholicism so interwoven with the whole of Italian thought that it is quite out of the question for the masses ever to think of becoming Protestants. In like manner for the West there is one general type of religion, although here and there an individual Westerner may become a Buddhist. Similarly they say that there is one type of religion that accords with the genius of India or Japan, although now and then an individual may become a Christian. Hence, while they are willing to witness to the values they possess, they do not attempt to prejudge what the result should be. That they leave to God.

The strongest philosophical statement of this position that religion is so interlinked with the whole social complex of a people that it is unwise, if not impossible, for a people to make an abrupt break to another system has been made by Dr. Ernst Troeltsch.[2] For him the great religions of the world may be described as the crystallizations of the thought of great races, as these races are themselves crystallizations of the various biological and anthropological forms. They are the expressions of the religious consciousness corresponding to

[1] P. J. Maclagan, "Chinese Religious Ideas," p. 208.
[2] "Christian Thought," pp. 29-34.

certain definite types of culture, and according to Dr. Troeltsch it is the duty of these religions to increase in depth and purity, a task in which the contact with Christianity may prove helpful, to them as to us. There can be no conversion or transformation of one into the other, but only a measure of agreement and of mutual understanding. Just as people are independent beings with standards of their own, so there exist autonomous civilizations with their own standards. This does not exclude rivalry, but in the opinion of Dr. Troeltsch it is rivalry for the attainment of interior purity and clearness of vision. Each racial group can do most by striving to develop its own highest potentialities, while allowing itself to be influenced therein by the similar strivings of the others. Attempting to penetrate into the future he concludes that probably the great revelations to the various civilizations will remain distinct. In this Dr. Troeltsch has certainly overemphasized the acknowledged interaction between religion and civilization; for Islam has become acclimated in other cultural groups than that of Arabia, Buddhism has been naturalized in civilizations far from the Ganges. Similarly Christians see the vitality of experience in younger churches in every part of the earth and hence in spite of Troeltsch's theory of the interdependence of religion and culture deepen their faith that Christianity has universal values.

With a very different philosophical background the editor of the *Indian Social Reformer,* highly respected both for his sincerity and for his spiritual insight, in a recent address[1] said that "it has seemed to Indians from

[1] *The Indian Social Reformer,* vol. 37, p. 388.

Raja Ram Mohun Roy downwards that the religious regeneration of the people of India can come only through the purification of the religions of the country, and that to cut them off from the fountainheads of their national culture will not conduce to their permanent secular or spiritual well-being." He has repeatedly maintained that the substitution of a disinterested sharing process for proselytism will greatly multiply the influence of Christianity.

Releasing Transitory Features in Religion

Quite a different reason for adopting a policy of constructive reciprocal sharing is that, while there are elements of truth in every religion, nevertheless this truth is combined with innumerable transitory and individual features. Any religion that hopes to survive must expose itself to criticism so that the transitory features may be eradicated. To some it seems a worthy end to assist the process of disentanglement.

For example, we find in the sacred scriptures of India conflicting opinions on the attitude toward womanhood. It would be helping Hinduism to its better self to overlook the more degrading references and to make positive use of the more elevating ones. A brilliant exponent of modern Hinduism, for example, acknowledges that there are gross imperfections in Hinduism which justify the severe criticisms so often made against it. He is alive to the curse of "untouchability," the prejudices of caste, the rigors of the social code, the excessive emphasis on ceremonial piety and the exaggerated importance attached to trivialities which are associated with Hinduism and which draw into disgrace the whole institution. What he considers unfair in the Christian

criticism of the Hindu faith is the settled conviction that these features of Hinduism are not merely lapses from the Hindu ideals, but are their inevitable results, and that there is no hope for Indians unless they become Christians. "Jesus was born a Jew and died a Jew," he argues. "He did not tell the Jewish people among whom he found himself, 'It is wicked to be Jews. Become Christians.' He did his best to rid the Jewish religion of its impurities. He would have done the same with Hinduism were he born a Hindu. . . . Hinduism is attempting to slough off its superstitions and purify itself, and there is no greater mission for you than to help in this process."[1]

The younger churches throughout the world must inevitably be influenced by the faiths which form part of their environment. Hence there are Christian leaders who feel justified in endeavoring to help a given religion to become its best, not only for the sake of the followers of this religion, but for the sake of the Christians who are bound up in the same environment.

It must be acknowledged that many a keen religionist would resent a Christian's attempt to make him a better Hindu or Moslem or Buddhist. In fact there are Jews who vehemently deny that Protestants know enough to make them better Jews. But a Christian of the type we are considering would be willing to welcome light for life or faith from a Jew; i. e., the Christian would be willing to have his attitude reciprocated.

Christianity Profiting from Interreligious Contacts

There are earnest Christians who advocate a policy of

[1] Professor A. Radhakrishnan in *The Indian Social Reformer*, vol. 36, p. 82, and "The Hindu View of Life," p. 51.

constructive reciprocal sharing because they believe that Christianity itself, i. e., the Christianity as actually embodied in its professed followers, can profit in several ways from contact with other faiths. In my own experience I did not begin to fathom the heights and depths of Christianity until my work abroad led me to compare it with the strivings and insights of another great faith. In contrast with these religions at their best we see more deeply into the meaning of our own faith.

Even to sense the criticism of those who see Christianity from the outside has value. In recent years Christianity has had to meet the severe attack of the anti-Christian movement in China. Non-Christians held up to scorn things which thoughtful Christians from both East and West could readily join in criticizing, and in this way helped to purge Christianity from its alliance with the state and with Western civilization. Speaking of this movement, Dr. David Yui said that on the whole Chinese Christians could not but feel grateful for what the anti-Christian movement had directly and indirectly done. It had greatly helped in clarifying their religious thinking; in evaluating their belief and experience; in overcoming mental, moral and spiritual inertia; in strengthening their loyalty to Christ; in spurring them to find out why they are Christians; and in purifying the church.

It is when Christianity has been brought face to face with other faiths that the handicaps from denominationalism have become most apparent. Furthermore, such contact can help to free denominational Christianity from dogmas which have served their day and the continuance of which might only fetter progress.

There are many things which Christians might learn

from their own great Teacher, but which as a matter of fact they have not yet learned. Just as old familiar truths strike one with new force when mediated through the unaccustomed words of a fresh translation of the Scriptures, so many a spiritual teaching of Jesus will find a new reality when seen in the classics or in the lives of representatives of other faiths. The International Missionary Council at Jerusalem in 1928 designated some of these emphases:

> "Thus merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization, but do not accept Christ as their Lord and Saviour.'"[1]

The same council recognized that those who have been brought up in other faiths will, just because of the divergence of their experience, be able to contribute to the understanding and interpretation of the revelation

[1] "The Jerusalem Meeting of the International Missionary Council," 1928, vol. 1, p. 410-411.

of Christ.[1] And there are those who have experienced it, who say that there is no joy to be compared with that of seeking in company with their Oriental friends the beauty and the splendor of the Eastern Christ.

Many there are who think of themselves as completely loyal to Christianity, who nevertheless expect through contact with deeply religious people of other faiths to come to a more perfect understanding of their own faith. They would fear lest he who knows only one religion knows none. From this standpoint one should welcome the autonomy, competition and mutual criticism of the various faiths for the sake of religion itself.

There are earnest Christians who testify to the value of that contact, comparison and cross fertilization which comes from reciprocal sharing. An outstanding missionary to China, who has lived the greater part of his life among the Chinese people with an ever-deepening appreciation of the values in their ancient heritage and esteem for many individuals among them, witnesses that by this process he has "discovered such new beauty and fresh power in the religion of Jesus as for him would perhaps not have been otherwise possible. . . . In the light of this mellowed contribution to the thought and experience of humanity, elements that have been accepted as an integral part of the Christian faith slough off as accretions due to Greek philosophy or Roman law, to the accident of European happenings, or to the American instinct for visible achievement, whereas the abiding and universal elements in the religion of Jesus are given fresh meaning and value."[2] Many have thought that the policy of missions is to influence without being

[1] *Ibid.*, vol. II, p. 40.
[2] *Ibid.*, vol. I, pp. 44-45.

influenced. This testimony of Dr. Stuart suggests that such a policy would leave us poorer.

A Christian scholar has recently given us the result of his investigation of Hindu ethics.[1] This author's sober account of Hindu thought on ethical questions may dash extravagant hopes as to what may be found there, but may leave one convinced that he is right in affirming that Western thinking has suffered from a certain insularity which would be removed by acquaintance with other systems of thought and life. In like manner a Christian specialist on Islam[2] holds that Christianity may enrich Islamic half-truths in regard to the nature of God, the life and work of Christ, providence and immortality. On the other hand, he is no less certain that Christianity's contact with Islam demands from us a greater spirit of reverence in worship, a greater sense of solidarity within the brotherhood, a more acceptable interpretation of the doctrine of the Trinity worked out experimentally, and a presentation of the incarnation and atonement that will emphasize the redemptive purpose of a suffering and loving God. Similarly one of the real issues between Christianity and Buddhism is the question as to whether the interpretation of the universe should be to regard it as personal or impersonal. While we, as Christians, may object to impersonalism, Buddhism may help to keep us from a too limited conception of God when thought of in personal terms.

Of course there will be many situations in which any sharing process will be very one-sided. One should not

[1] John McKenzie, "Hindu Ethics."

[2] "Jerusalem Meeting of the International Missionary Council," vol. I, pp. 211, ff.

expect an unkempt opium-smoking Taoist priest in a rural Chinese community to be able to know much about God. This ignorant, and often morally vicious personage, would in his more voluble moments very likely admit that he is a priest by tradition as the line of least resistance. Yet even in such extreme cases we are learning to be on our guard lest we scorn a latent possibility. Certainly God has never ceased striving to help the pure in heart to see Him even among the most backward peoples. A veteran missionary from China asks from his experience:

> "Are we prepared to be patient to hear, sympathetic to understand, glad to recognize golden veins or grains of truth, humble enough to be taught? You will say, perhaps, that this last virtue, at any rate, will not be demanded of a Christian missionary in a non-Christian land, the preacher of absolute and final religion to those who have at best no more than a fragmentary approximation to it. . . . A fragmentary approximation to the Truth in a non-Christian mind may show me something in it which I had failed to see. Moreover, not to welcome a truth from our hearer may block his acceptance of a truth from us. Even a Christian missionary, therefore, must be humble enough to be taught—I mean by a non-Christian."[1]

The spirit and readiness for mutual interchange may persist even though the opportunity for reciprocal spiritual fellowship may be meager. It is then a matter of mental attitude—where (up to the extent that the Light

[1] P. J. Maclagan, "Chinese Religious Ideas," p. 208.

has actually shined into darkness and that none is without witness) one has the frank willingness to receive as well as to give. This whole question of the possibilities of interchange between religions would be clarified if a study were to be made of the experience of mature non-Christians who have embraced Christianity and of the reasons why certain devout converts have reverted to their former faith. Have these latter tended to develop a variant of Christianity in the direction of a synthesis with their original religion? Have they missed in Christianity any element of their former faith? Such a study has not yet been made on any adequate scale.

When the reciprocal sharing is between Christian groups there is no doubt as to the benefit thus derived. We have already caught a vision of the various national and racial Christian groups throughout the world—in India, China, and Japan as well as in the West—standing shoulder to shoulder to form one Body of Christ, the various members showing their essential interdependence by giving and receiving inspiration from one another. This new emphasis in the missionary enterprise has done much to remove from minds in the West the idea that they alone can be "sending" countries,—that they are, as it were, rich benefactors bringing their spiritual wealth to paupers.

Religions Are Actually Developing

An endeavor at reciprocal sharing with the object of helping on the natural evolution of other religions seems all the more attractive when one sees that religions actually have developed in the past and even today are changing. The isolation of the various ethnic faiths is

being broken up. They have endured for centuries; but heretofore they have been in comparative seclusion from the central currents of the world's life. Each must sooner or later come into contact with science and with the stimulating effect of Christianity. In so far as each religion is in fact a product of a given civilization the coming of a common all-embracing civilization for our modern world is bound to affect them. It is quite evident that certain religions cannot survive in their old forms; but whether they will pass away or will be radically transformed, we cannot tell.

Hinduism more than at any other time in its long history appears to be undergoing a process of change and reconstruction which renders its whole religious system and organization more uncertain than ever in their boundaries. Some rare souls have been making the endeavor to separate essential Hindu religion from its accretions, through fighting idolatry and polytheism, and coming out in favor of social reforms. One need only recall the efforts of Raja Ram Mohun Roy, Devendranath Tagore, Keshab Chandra Sen, Rama-Krishna Paramahamsa, Vivekananda, Dayanand Saraswati, Ranade and many others. Among the thoughtful classes pantheistic thinking is becoming more ethical and in general Hinduism is being infused with moral meaning and purpose. One must be careful not to place theoretical limits on this change as does Schweitzer in his "Christianity and the Religions of the World" when he says of Hinduism, "ultimately it is unable to replace the Brahmanic philosophy by any other." This is disproved by the philosophies of South India which controvert Advaitism and tend toward having marked affinities with monistic Christian theism. One of the best ex-

amples of a modern effort to rethink and reinterpret the basal doctrines of Hinduism on the part of a student of high ability and seriousness is Professor Radhakrishnan's "Hindu View of Life." This is not Hinduism as it is, but what some would like to see come tomorrow.

Islam has been supposed to be so irretrievably tied up to the past that it can never be a progressive religion. Islam does have its fundamentalists—the orthodox *moulvies* and doctors of divinity; but it also has its progressives. The commission appointed by the Faculty of Theology in Constantinople University to report on religious reforms in Turkey states that its first task in this direction must be a reinterpretation of the Koran in a manner consonant with modern conceptions, and according to scientific method.

Sheik Ali Abdel Razik of the El-Azhar University in Cairo in 1925 stirred Egypt with his heresies—that the Koran should be translated into modern languages, and that progressive Islamic principles should be used rather than a literal application of the temporal ideas of Muhammad's day. This was followed in 1926 by Dr. Taha Hussein's "Essay on Pre-Islamic Poetry" which by an even more critical attitude made a still greater stir. Both of these efforts received the support of the student body and the intellectual classes.

It will be remembered that the Sultanate of Turkey has been abolished, that the temporal powers of the khalifa have been separated from his spiritual office, that religious endowments have been nationalized, and that polygamy has been abolished by law. Kemel Pasha dissolved the monasteries and ordered the dervishes to stop their practices. A state religious department was set up in Turkey to see that only those of known learn-

ing and character shall discharge religious offices. Recent events show that the veil and the position of women for which it stands are not ineradicable. In making these changes the reformers who were trying to make Islam possible for a modern world appeal to a principle pregnant with possibilities of change. We usually hear that Islam is based first on the Koran as the Word of God, and secondly on the Hadis, which are the recorded traditions of what the Prophet said and did. If this were all, Islam would indeed be a fixed and changeless system. But fortunately for the reformers, a third principle can be used to support change, viz., *i'jma'*, the authority of an agreement of the Moslem world through its learned men. Still a fourth principle may be used to support change, viz., *Qiyas,* or the use of analogical reasoning based on the Koran or traditions.

Buddhists, also, have a philosophy of change. True, Hinayana Buddhism holds that the teaching of the Enlightened One is a petrified formula which has been fixed for all eternity and admits of only one interpretation. But there are Mahayana Buddhists who think of their religion as a fountain of life renewing itself constantly and subject to a permanent organic development. For them the teachings of Buddha are a continuous new revelation of divine truth. He did not speak once and for all to men. He speaks forever through the mouth of every man of good will. This can be so because to them Buddha is nothing less than the Absolute expanded through the universe.[1]

As we look at the history of Buddhism we see, indeed, that it has changed. "Buddhism" is a continuing

[1] Cf. Bruno Petzold, in *The Young East,* vol. 1, p. 208 ff., December, 1925.

title under which fundamental changes of belief have taken place. Beginning as an atheistic and prayerless system it accommodated itself through the centuries to the longings of the human heart both for God and for prayer until, in its Amida form in Japan, it has many elements in common with Christianity. There is a growing number of progressive Buddhists who are attempting to infuse into their religion new and vigorous elements caught from Christianity.

Such evidence that religions can change and do change help to make the aim of sharing without necessarily attempting conversion seem reasonable. It is a process that is actually going on. One of America's most capable church historians has suggested that "It may well be that the greatest service Christian missions can render is not to bring all the peoples of the earth into the Christian Church, but to provoke such a revival of religion the wide world over as shall enlist in the support of human progress all the idealism and spiritual power now latent in the farthest corners of the globe."[1]

Resulting Attitudes for Christians

What should be our attitude to possibilities of progressive change in the various faiths and of the deepening of the spiritual life of adherents through these faiths? Should we consciously and with definite intent help on the natural evolution which is inevitable in these faiths? That this may not seem a merely theoretical question let us take our place on a Y. M. C. A. committee in Manila which conducts an annual student

[1] A. C. McGiffert, in *Religious Education*, vol. 16, p. 133.

conference open to all religions and denominations. In this particular year the Director of the Bureau of non-Christian Tribes, though a Roman Catholic, asked for a government appropriation to send twenty Moro (Moslem) students to this conference. They took part in the Bible studies, attended all the sessions, and were asked to pray in the group meetings. At the final testimony meeting, some of the Moro students said that the conference had helped them to become better and more faithful Moslems, and the Roman Catholic students said that they had been helped to become vital and not nominal Catholics. At a meeting of the leaders of the conference, in which there was a majority of Protestant missionaries, it was contended by some that the conference had failed in that the Moro students had not been converted. But others contended that no conference is an utter failure with reference to its Moslem delegates if it makes them better Moslems.

Or consider the state of Buddhism in Japan.[1] There are 7,314 Buddhist temples and 35,079 independent Buddhist chapels in Japan. The number of priests connected with these temples in various capacities is 134,226. Centuries of protection and privilege given them by the government has reduced their spiritual vitality so that competent observers estimate that from 70 to 80 per cent are spiritually asleep. Today their principal duty may be said to be reduced to the performance of the funeral ceremony and saying mass for the dead. The majority of the priests are said to be addicted to drinking so that it is exceedingly difficult for Buddhist reformers to carry on agitation for the prohibition move-

[1]Cf. *The Japan Advertiser*, Tokyo, June 3, 1928, article by Setsuo Uevoda.

ment. The facilities of transportation enable the priests to go anywhere in laymen's clothes. They are therefore confronted with a new outlook and exposed to a new set of temptations. In former ages when the priest's activity was confined within walking distance, the private keeping of financial accounts and temple property would not have done much harm. The priest in his robe with his head shaven was identified wherever he went. He was a priest and it was difficult not to live the life of moral and spiritual orderliness acceptable to the eyes of the world. But modern conditions have led to financial as well as moral confusion in many a temple.

On the other hand, you can find a young priest who acts as the principal of a middle school, the head of a large temple, and director of many Buddhist social organizations and movements. One priest in a rural community has a place set up in a corner of his temple to raise silkworms for his livelihood. As his living is thus secured with the assistance of his wife, he goes about in the community to give cheer and consolation to his flock. It is said that some of the colleges and universities which are maintained by corrupt Buddhist temples are training rebels against the corruption. Young Buddhist priests are bound to rise up some day against existing conditions. Certain prominent Buddhist temples and social work organizations are publishing magazines and pamphlets which in many ways would be approved by any layman interested in religion. What is our attitude to be with reference to the kind of possibilities suggested in this paragraph? Shall we be antagonistic to such reform, indifferent, or constructively helpful?

Many regard it as a positive gain when any religion can be led to cast off its superstitions and false leadings

and can be helped to focus on its highest and most constructive aspects. In so far as sin is the greatest obstacle to the abundant life any step that makes for ethical improvement should be welcomed. Whatever helps men and women to lead better lives is a step toward the state whose fullness we call Christian.

To be more concrete may one say that the whole cause of religion would make a tremendous gain if the Buddhist monasteries in China measured up to their possible best intellectually, morally and spiritually, if every monk came up to the standard of T'ai Hsü rather than of an ignorant village priest? As long as millions of people are as a matter of fact going to continue to meet life trusting in their hereditary religions, is it well for these religions to be as pure and true as possible? As long as they are not actually Christian, is it good that as many elements of vital religion as possible should be quickly available for large numbers of people in terms of the culture which they understand best?

If these questions are answered in the affirmative, then any step toward these ends would be working with that divine Spirit who has no provincial or parochial sphere, but indwells each finite spirit ever attempting to press it onward to further light and fuller consciousness. From this standpoint one can pray for all men with a new sympathy—for all mosques and temples and synagogues as well as for all churches. If any Christian cannot see other faiths at their best and still believe that he has something priceless to give, he is not adequately equipped in experience to be a Christian missionary.

There is an increasing number of earnest Christians whose personal convictions go far beyond the halting

affirmations of this chapter, and yet who are adopting this position as a method of approach. Their belief is rich and positive; but in the presence of educated adherents of another faith who sincerely believe that they also have truth, it is felt that a mutually sharing basis in fellowship and discussion is advisable. In fact some find that when in touch with educated people they can accomplish nothing unless from the start they are willing to adopt an attitude of teachableness and humility.

This position has been taken by one of our ablest Christian philosophers.[1] Professor Hocking thinks that while there has been a place for the one-sided proclamation of final truth, yet the greater future lies with a new form of intercourse between religions. He would have even the advocates of what he considers the greatest faith follow the Socratic method, not pledging people to accept their truth, but finding out together what their combined resources are. Socrates asked questions but the result was a common movement to a common goal in which Socrates' ideas were also developed and clarified. Back of such an approach to other religions would be the conception of a common quest for an adequate motive power for the tasks of life and a common concern that the completest truth and the most adequate motive power should be the possession of all. He says:

> "I have a vision of a future possible development, taking the form of a train of hospices throughout the world which will be places of residence and of meeting, where travelers can meet the thoughtful representatives of the local faiths, not only sporadically but for considerable spaces of

[1] William Ernest Hocking, "Religion and Modern Life," p. 369.

time through residence together, where there will be chapels, shrines, libraries and audience places, but particularly places for continued quiet conversation, the meeting of ideas and the silent transmission of sources of inspiration through such contact. Nothing could be expected in tangible or statistical results, but much could be expected in the way of mutual understanding, within the scope of what I understand to be the ultimate objective of all missionary enterprise, the creation of a common spiritual life among men."[1]

Is This Syncretism?

Anyone who advocates a process of reciprocal sharing between religions must meet the charge of "drifting on the dangerous waters of syncretism." How valid this charge is depends upon the meaning put into the word "syncretism."

Syncretism may mean a deliberate and more or less artificial attempt to construct a new religion out of a collection of the "best things" from all faiths. A botanist might as well attempt to construct a new flower by sitting with others around a table for the purpose of agreeing on the selection of a petal from one flower, a sepal from another, a stamen from a third, a pistil from a fourth, and an especially attractive bract from still another. Neither flowers nor religions come that way. That process is too mechanical to befit a living thing. Religions have roots, branches and leaves where the vital process is carried on in response to the great environing fact of God. Religions grow; they are cre-

[1] "The Jerusalem Meeting of the International Missionary Council," vol. VIII, p. 122.

ated and fostered in historic experience; they are not erected according to blueprints.

Therefore conscious efforts at the explicit identification of two religions are to be deplored. For each religion has its own genius, its own philosophy, and in particular Christianity stands for the living Word historically manifested in Jesus Christ. Few intelligent people can be interested in a worldwide cooperative effort to assemble out of all religions the distinctive contribution of each in order to form therefrom, synthetically, the ultimate and universal religion of mankind. From futile dreams of this sort a once useful word has acquired disparaging associations. In this sense syncretism is almost a synonym for hybrid or for an illegitimate and artificial fusion.

But what has just been described is a very different thing from the natural and often almost imperceptible development of a religion arising from hospitality to new experience and new thought. In fact, one of the great evidences that Christianity is a living organism is the way it rejects certain things and assimilates others. The word "syncretism" covers this second process also. Syncretism in the sense first used is to be condemned. In this second sense it is not only desirable, but inevitable. For this the word "assimilation" is preferable.

That assimilation of this sort has been immensely valuable to Christianity at certain stages of its history few would deny. At more than one period the leaders of the Church welcomed freshly discovered insights from without the Christian system of their day, and reinterpreted their beliefs in the light of the new truth. Clement of Alexandria did not hesitate to say that "truth by whomsoever spoken is from God."

An outstanding example is the use of the doctrine of the *logos* in the Johannine Gospel—"the boldest restatement of Christianity in terms of contemporary thought ever attempted in the history of the Church."[1] Later Christianity as a system of thought became greatly indebted to St. Augustine for incorporating the great contribution of the Neo-Platonists. The lines might have been sharply drawn, and a spirit of antagonistic rivalry set up. Instead, the best of Greek thought was used for a reformulation of Christianity which has been useful to this day.

Similarly in the early part of the thirteenth century the newly discovered works of Aristotle were more than once proscribed by the Church. Again there might have been insulation with resulting impoverishment. But before the century had closed Thomas Aquinas had demonstrated that Aristotelian thought had a very important contribution to make for the enrichment of the Christian faith. The important thing to note is that in neither of these instances did Christianity lose its identity. In this power to assimilate and in this power to reject it manifested life.

Historians of the Church have been showing us how in other lesser ways Christianity has absorbed many a doctrine and many a festival from pagan sources. But where it did this Christ was strong enough to redeem and moralize them. Christianity breathed a spirit strong enough to absorb elements from a new soil and yet preserve its own distinctive character.

If such a process has demonstrably helped us in the past are we so sure that we should put up a barrier

[1] Burnett H. Streeter, "The Four Gospels," p. 468.

before each alien system—whether it be science or some Oriental faith—and say "It shall not pass"? Those whose position we have been endeavoring to catch in this chapter plead for a reciprocal sharing in the spirit of a common search. If the word "syncretism" must be used they would insist on defining it, repudiating the first connotation, and assenting to the second—though with fear and trembling.

For while this kind of sharing is an opportunity, it certainly is also a risk. It is not a task in which a superficial amateur should dabble. There is danger of a too ready absorption and a too ruinous adaptation. Our problem is not unlike those which faced the later Apostolic age. Canon Streeter, when writing of St. John's Gospel and the logos doctrine, has referred[1] to the way in which Christianity had to avoid becoming "merged in the welter of syncretistic religions characteristic of the period." But he also shows how, on the other hand, it had to adapt itself both socially and intellectually to the situation of that day, if it wished to avoid remaining "an unimportant sect."

Therefore we may well pray that to this generation, which can scarcely escape this kind of touch with the religions of our day, God may grant an Augustine or a St. Thomas—some man of genius who has known in experience how infinitely precious is the way of life which Christ has revealed and is ready joyfully to weigh each value as presented by another faith.

We live in a day which is filled with the spirit of adventure. Youth cannot keep from scaling Everest, mapping the poles, and spanning the ocean in flight. Nor

[1] *Ibid.*, p. 468.

will they refrain from an open-minded interchange with those of other faiths. There are risks and dangers. But no recital of such perils will keep some of these adventurers from both giving and receiving that which any sincere pilgrim holds to be dynamically and intrinsically rich and life-giving.

Each of the types which follow is more positive and aggressive than is a reciprocal sharing in the spirit of a common search. Among the various reasons for these more aggressive positions will be found certain arguments against the way we have just been considering.

CHAPTER III

AGGRESSIVE INTERPENETRATION OF ANOTHER FAITH

Leavening as an Objective

THE previous position stood for an unprejudiced, unbiased effort through mutual sharing to help forward the highest evolution of religion. It was more or less expected that each religion would keep on in its own orbit fulfilling its own potentialities. The next more aggressive step is changing a religion's orbit—diverting it from type toward positions considered more true. The characteristic process in this approach is that of leaven.

It may help if we see what this position would mean for Buddhism. When that scholar, Bruno Petzold, Professor of German Literature in Tokyo, was asked to give his advice on the best way to propagate the Mahayana Buddhism in Western countries, he took a position for Buddhism similar to that which has just been stated for Christianity. For reasons given he held that a policy of proselytism would be quite impractical for Buddhism in the West. "But I invite you to try another more hopeful method of propagating Mahayana Buddhism. Instead of Buddhist missionaries, send Buddhist scholars to the West. Instead of trying to convert the occidental peoples to Buddhism, try to make them ac-

quainted with the deepest truths of Buddhism."[1] He advocated the spread of Buddhist thought, not necessarily the spread of the Buddhist name and organization.

Similarly a Moslem might believe that adherents of his religion surpass Christians in their freedom from color prejudice and in the seriousness with which they consider prayer. In these two respects he would feel that Christianity ought to be Islamized—i. e., penetrated with the ideals of Islam.

In the case of Christianity it would consciously put the leaven of Christian purposes and ideals into other religions. This kind of an aggressive policy on the part of Christianity might be called ethicizing other religions. By this would be meant a progressive transformation of them toward the spirit, attitude, ethic and purposes of Christianity. If made the basis of a mission policy it would mean the deliberate attempt to transform other religious systems by building up in them Christian ideals. The emphasis would be on what is called the Christian way of living with the assumption that for those affected this would become their Hindu way of living or their Buddhist way of living. Underlying this transfer of ideals and purposes would be the conception that when ideals once emerge their pedigrees need not be emphasized. Moreover, there are teachings and practices in the ethnic faiths which we, as Christians, believe hold men back from their fullest fellowship with God and hinder them in the attainment of purity, brotherhood and love. The ethicizing process, therefore, would be twofold: encouraging the elimination of

[1] *The Young East,* vol. II, p. 265, ff.

what is harmful to human welfare and the adoption of the ideals and purposes which we call Christian.

As in the previous chapter the effort would not be for eradication; Hindus would still be called Hindus, and Moslems would still be called Moslems. Not the displacement of the non-Christian faith would be sought, but its remaking after the ethical pattern of Christianity. The result would be the absorption of Christian influences without a definite allegiance to Christ himself (Chapter IV). There would be a widespread permeation by His spirit and ideals and a distinct tendency to set up a new standard of judgment for all moral questions after the spirit and teaching of Christ, but without any necessary acknowledgment of indebtedness. In these respects this type differs from the one which follows.

Fig. 5

In a diagram Christian ideals and purposes would be at the center of a circle with influences going out to the various religions (Fig. 5).

A Widespread Leavening Process Actually Taking Place

It is not strange that the hiding of Christian ideals and purposes in the measure of the world's meal should seem to Christians an attractive goal toward which to work. The Christian penetration of other religions is actually taking place before our eyes. Already there is a widespread diffusion of Christian ideas and standards which have so filtered into the thought of the world that they almost seem indigenous. Thus many in India and China are judging the West by Christian standards. The current literature of the Orient shows how tremendously penetrating and fertilizing have been the Christian spirit and the Christian ideal. It has been repeatedly suggested that the best vindication of the Christian faith is to be found, not in the establishment of a Christian community but in the marked effect Christianity is having on the ancient religions of the Orient.[1]

One of Japan's present-day historians, writing on the history of religion, gives high place to the influence of Christian thought upon Japanese writers in the

[1] "In the end it may well transpire that the great work of Christian missions has not been to convert the 'heathen' to 'Christianity,' but to permeate all the non-Christian religions with the spirit of Christ." (J. B. Pratt, "The Pilgrimage of Buddhism," p. 745); "Today perhaps the best vindication of the Christian faith is this effect it is having upon the ancient religions of the Orient." (Kenneth Saunders, "The Gospel for Asia," p. 189); "Nowhere is the influence of Christianity on modern India more marked than in the changes it has wrought in the character of Hinduism . . . The change that has come over Hindu ways of thinking and living during the last century is nothing short of a miracle." ("An Indian approach to India," p. 81); cf. also, *The Indian Social Reformer*, vol. 35, p. 355.

fields of poetry, art, philosophy and fiction. Due to the stimulus of Christianity, Buddhism in Japan has been aroused to renewed life and effort. It is acknowledged that Christianity has given to Buddhism many useful methods of education, propaganda and ceremonial and has stimulated social service. In many places Buddhist leaders are thinking in Christian terms and planning programs in a Christian mold. Modern Japanese Buddhism has adopted preaching, parish work, Sunday schools, day schools, education for the priesthood, multiplication of magazines and the free distribution of literature. The educational and spiritual standards of the priesthood have been raised. Some who formerly were satisfied to be keepers of graveyards and masters of funeral services are now adopting the Christian institutional church system and are building temples for congregational worship. The Christian year book for Japan[1] acknowledges that it is rash to generalize but registers the judgment that very little of the Buddhist preaching is in substance specifically Buddhist. On the contrary it is nearly Christian. Kagawa writes that all the newspapers in Japan use Christian phrases such as gospel, passion of the cross, baptism, etc.; and that a society of former outcastes has adopted as its symbol a crown of thorns. In fact, it is said that it will be a more or less Christianized Buddhism with which the Church of Japan will have to deal.[2]

In India, also, the results of Christianization can plainly be noted. K. T. Paul, an Indian Christian leader of note, says that there is a "process of sublimation going on in Hinduism as a result of which every-

[1] "The Christian Movement in Japan and Chosen," vol. 23, p. 260.
[2] *The International Review of Missions*, vol. 17, p. 15.

thing against the spirit of Christ is being ignored and Christian principles hidden in Hinduism are emphasized. Christ is the standard of life, at least in the subconsciousness of the Hindu." No one who knows the facts will deny that modern Hinduism has in essential respects been profoundly vivified by its contact with Christ's teaching. Hindu thought as expressed in modern literature and especially in the contemporary press "is often surcharged with Christian truth."[1] A lengthy questionnaire on religion, to which answers were supplied by Hindu, Moslem and Buddhist students of Ceylon, showed that many non-Christian students hold distinctively Christian ideals and are feeling the pressure of motives not native to their own religions without recognizing the extent to which they are under the influence of Christ.[2]

The penetrating effect of Christianity is seen, also, in Hinduism's new attitude to suffering. The problem of evil has been of century-long difficulty for India. It has given birth to the doctrine of *Karma* and is back of the conception of transmigration. India's philosophers have seen in suffering only the exactly meted out recompense for the deeds of a previous life. But the voluntary fasts and imprisonments of Mahatma Gandhi, as well as the whole political struggle and the martyrdom of many of India's leaders, have caused a new conception of suffering to emerge. Christianity did not give this experience, but it has furnished a concept about which the meaning of this experience could crystallize. The cross as a curative factor, bringing spiritual

[1] "An Indian Approach to India," edited by Milton T. Stauffer, p. 101.

[2] "The Ceylon Christian Conference," 1924, p. 3.

renewal, has to a considerable extent become a part of Indian thought.

Problems Raised by the Illumination of Obscure Truths

In this process of interpenetration as defined above, two very real problems arise for those who have to do with forward-looking spirits in other faiths. The first grows out of the fact that contact with Christianity often illuminates some truth already in another faith but until then obscure and unemphasized. As a matter of fact one of the first reactions of many a religionist on coming into contact with some truth that is new to him in another religion is to search his own scriptures to see whether it has not been there but overlooked. An "inquirer" tries to find in his own religion what he begins to find in the new experience. Thus the very exposure of non-Christians to the teachings of Christianity sensitizes these non-Christians to, or illumines, their own religion. For example, a leading Buddhist says that it was only after meeting certain truths in Christianity that he was able to discover them in Buddhism. Many Buddhists, also, are searching their scriptures to discover truths there that Christianity has been emphasizing. In like manner many Indians are rereading their ancient scriptures in the light of what they know of Christ. Hence a noticeable tendency in modern Hinduism is that, far from rejecting Christ and His teachings, it asserts that it finds them in Hinduism itself.

Mahatma Gandhi says that the secret of passive resistance was made clear to him through the New Testament, and only then did he find it in the Bhagavad Gita

which he reveres.[1] Through Gandhi more than through anyone else the attention of India has been drawn to the Sermon on the Mount. He holds, however, that its basic principle is a cardinal feature of Hinduism also. But the doctrine of *ahimsa,* to which he refers, has itself come into prominence in modern times mainly through the attraction which the Sermon on the Mount has for the Indian mind. Would that every non-Christian who makes the claim that some newly appreciated truth in Christianity is also cardinal in his own faith, would do as much as Gandhi to make that insight central in the thinking of his people.

But a query arises at this point. Is it scholarly or fair for us to permit a quotation from some obscure verse in other scriptures to go unchallenged as though it were typical of that faith? Is it wise to encourage the adherents of another religion to think of some rare statement as being the essence of their system? To be concrete, if we believe that Moslems have followed both the example and the command of their prophet in warring against all infidels, shall we approve the modern Moslems who proclaim as central in Islam the decidedly lonely verse "let there be no compulsion in religion"?

The problem becomes more acute when a Christian takes the initiative in bringing into prominence some obscure passage. A specific instance of this Christianizing process is found in the proposed Universal Religious Peace Conference. The direction of this effort is Christian, being in the hands of the Church Peace Union. The organizers have found in Christianity a certain ideal, viz., peace, and they are attempting to

[1] Romain Rolland, "Mahatma Gandhi," p. 40.

stimulate adherents of other religions to search for this ideal in their sacred scriptures even if they have to find it in some now hidden corner. Is this the kind of thing that Jesus did when out of the mass of sayings in Jewish scriptures he made central the two great commandments? Shall we say that this is just the way in which religions do grow by being sensitized by another vital faith? Whether we answer these questions or not, we can at least realize that the problem of this section arises in any leavening process.

Unscientific Reinterpretations

A second problem arises from the reinterpretation of old passages in a way the context may not justify. In other words, if the new ideal is not found explicitly in their scriptures religionists may warp or force the interpretation of a similar passage as a basis for the new meaning. The impulse to do this is quite natural and it may be done quite sincerely. A few illustrations will make this plain.

In private conversation a Moslem Bey remarked that he did not believe that Muhammad ever meant to say that a man might have four wives. When the prophet said, "Of women that seem good in your eyes marry but two or three or four; and if ye still fear that ye shall not act equitably, then only one; or the slaves whom ye have acquired," he understood the prophet to be saying that one cannot act equitably toward more than one wife and so should have only one. Another modern Moslem says that the Haj, or Pilgrimage to Mecca, was instituted as a means of solving international questions by bringing people of all nations together. Another acknowledges that Muhammad fought with the

sword—but asserts that it was only to defend himself. In practice it is a very hard question to know whether one should confine one's message to the positive presentation of Jesus Christ; or whether it should also be negative, insisting on the real historical Muhammad beneath the idealized prophet.

Similarly many young Buddhists influenced by Christianity during the last twenty years do not know historic Buddhism. They see Buddhism through spectacles colored by contact with the modern Christian movement. They explain the ancient denial of the existence of a self as self-denial or self-abnegation. Even the historic Buddhist attitude toward women and children is being given up and interpreted according to the Christian ideal. That no woman can enter paradise without being reborn as a man is interpreted by the words of Christ that in the resurrection "they neither marry nor are given in marriage but are as the angels of God in heaven." Buddhism has much to say about love—but love in the sense of compassion. What shall we do when young Buddhists claim that Buddhism engenders love in the sense of vicarous suffering—the cross? Or what shall we do when the selection "Let him who would wait upon me tend the sick" is quoted as illustrating Buddha's interest in social service, when we know[1] that this refers to the Brethren of the Yellow Robe who, while they are to wait upon one another, are expressly forbidden to leave their essential task of proclaiming the Dharma.

Let us look at a particular instance of reinterpretation. The Shanda Purana has been very much read. At

[1] Cf. K. J. Saunders, "The Gospel for Asia," p. 200.

places it is a moderately licentious book, but its translation in Ceylon was in such high Tamil that it could not be understood except by pundits. About a hundred years ago the missionaries in Jaffna, wishing to weaken its popularity, had a translation made into ordinary Tamil prose, and readings from this were given weekly at the College Hall to which all Hindus were invited. When the meaning of the book was clearly understood, its popularity speedily waned. But in recent times it has been given an allegorical interpretation by some of the leading Hindus, and it is now again believed to teach the most profound philosophical and religious truths. The present attempt of many to put high philosophical meaning into that which historical honesty compels one to assert had originally nothing of the kind, tends to keep alive some things which might much better be discarded.

A problem is raised when people thus love and adopt the ideal but base it on inadequate or unhistorical foundations so far as their own traditions are concerned. Such adaptations are manifestly signs of life; a dead religion would not thus meet new needs. Should we let the discrepancy go, thankful that they have the fruit even if they are ascribing it to the wrong root? Should we rejoice when we see them claiming as from their own religion teachings that are clearly adopted from Christianity? A Moslem youth after some years in a Bible class mentions love for enemies as a teaching of his religion; should we tell him that he has borrowed this conception from Christianity, or shall we prefer to let some Moslem point this out in due time? Mufti Zade Zia Bey says[1] that the only restriction on women in the

[1] "Speaking of the Turks," Duffield, 1922, p. 271.

Koran is that they should not appear in public places unless covered from breasts to ankles; should we insist on his dealing with the thirty-third sura, not to mention other passages?

The Chinese classics contain the saying—"In the four seas—all brothers." The meaning now put into it by many who quote it is universal brotherhood. Shall we object and say that scholars tell us that this phrase originally stood for brotherhood within the Chinese kingdom only? Chinese classics have another phrase, "po ai," universal love, which now is given much more meaning since the Chinese have had contact with Christianity.

In India the doctrine of *Karma* is being interpreted on every side at the present time as meaning no more than that whatsoever a man soweth that he shall also reap. Shall we recall its fatal conjunction with the doctrine of rebirth? What shall we say when pantheism is represented as being simply a deeply realized belief in the divine immanence?

In considering these questions it is well to remember that we, as Christians, have done similar things. Having caught something of the spirit of Christ we are apt to color the whole Old Testament with the new light. A certain type of Biblical exegesis saw types and shadows of the New Testament everywhere in the Old. We put new and higher meanings into old and familiar words. The popular use of the Mizpah benediction based on Genesis 31:49 ignores the context, and in particular verse 50. God is here invoked, because of the mutual distrust of two parties, to watch lest one or the other should violate the compact when they were out of sight of one another. Who has not used Mal. 2:10—

"Have we not all one father? Hath not one God created us?"—as a text for modern internationalism, overlooking the fact that those who have brotherly loyalty and consideration to one another are, to the prophet's mind, not all men but Jews? All these are evidences of how the spirit of Jesus leads us to new meanings.

In fact, Jesus Himself was habitually reinterpreting old expressions. He told the young lawyer that one's neighbor is not merely a person of one's own circle of acquaintance or a person of one's own community, race, or nation, but anybody who could be helped. Here the category of neighbor is extended, and the word "love" reinterpreted.

Of course, what you will do when you come across reinterpretation in any particular case in another religion will depend upon the circumstances. With one you would keep quiet, not wanting to endanger his reverence for the new ideal. If the reinterpretation is done with a certain naïveté you may simply rejoice that he has appropriated as his own what has not been a part of his religious tradition. It is also possible to argue that what the original words meant matters little; what really matters is what they can be made to mean. Not accuracy in exposition but a sincere adoption of the ideal way seems the important thing. The newly adopted spiritual value may be endangered by a querulous insistence on an intellectual recognition of its source. It is so difficult to criticize in the right spirit—or at least for others to see it is the right spirit—that many experienced workers advise leaving adverse criticism to the adherents of the religion concerned.

There comes a time, however, when common honesty, and not by any means petty jealousy for the prestige of

Christianity, demands that the real source be acknowledged and the exact exposition be given. Sooner or later thoughtful men of all professions, Christianity included, must be willing to adopt the historic and critical method. A distinction must be made between the original meaning of words and the meaning those words may come to have for us. Muhammad, for example, must be understood as a member of Arabian society of the seventh century and his sayings must be interpreted in the sense in which they were intended to be taken by the men who first heard them. The aim of the expositor should be to discover the meaning of a text as that meaning presented itself to its author. The idea that the words of a psalm or a prophecy or a veda or a sura can mean anything that devotees, however pious and sincere, want them to mean is, at the bottom, superstition. Whatever may have been done in pre-critical days, this kind of interpretation cannot now be encouraged with profit and honesty. Our object in this section, however, is not to discuss how one should deal with an instance of unscientific reinterpretation but to point out such tendencies as one aspect of the Christianizing or leavening process.

Advantages and Dangers in the Leavening Process

We have seen that a tremendous diffusion of Christian ideas, standards and purposes has actually taken place. What shall we think about such permeation as an objective for Christian effort? A growing group of city missionaries in the United States is saying today that there is good in Catholicism (Roman and Greek) and in Judaism. These Protestant workers advocate a

social program for the good it will do and propose to send the children that come under their influence back into their old religions in order to leaven these faiths. They have confidence that contacts between Protestant leadership and Jewish or Catholic children cannot but help foster a spirit of wholesome discontent which will make for religious development.

Some adopt leavening of other faiths as a goal because circumstances seem to prevent their working for the fullest Christian position. For example, the head of a hostel for university women in India found her Parsee (Zorastrian) students conscientious and sincere in their search for truth, yet seemingly completely bound by social and family restrictions to Zoroastrianism. Eager as she was to lead them to the fullest possible fellowship with Christ she came to the conclusion that the most she could do was to help them to understand Christianity, to make their Zoroastrianism as Christian as possible, hoping thereby to pave the way of Zoroastrians of the future to accept Christianity with less opposition.

Still others feel perfectly certain that the great religious systems are not going to supplant each other. They reckon that humanly speaking the vast majority of the millions in Oriental lands are not as a matter of fact going to accept Christianity in the near future. Great numbers of fathers and mothers and growing children will be facing life and death with what help their ancestral faiths can give them. They dare not neglect the system, as some suggest, and think of those fathers, mothers and growing children merely as individual human beings; for that system is present shaping the lives of those very people. When, therefore, Chris-

tian leaders are doing so much to introduce the spirit and ideals of Jesus into the realms of war, of race, and of industry, why not also penetrate religious systems which mold millions?

This, in fact, is just what Christianity is doing. One of New York's most distinguished pastors returned from a thirteen months' trip around the world amazed at the power Christianity is exerting. But what most impressed him was that Christianity's progress was not in the way he had anticipated. He saw it moving without observation. It was advancing in silence. Its victory was of the sort which leaven achieves.

> "There is a change in the atmosphere. The general atmosphere is being warmed by Christian ideas. The common air is being brightened by Christian ideals. . . . Boys and girls go back to their homes from the mission schools, carrying with them ideas which change the temper and tone of the entire household. The household remains Hindu or Buddhist or Confucianist, but the Spirit of Jesus has entered into the home life never to depart."[1]

Wherever the Christian spirit and purpose find their way into the practice of Buddhism or into the tenets of Islam Christians rejoice. They will be glad for every demonstration of the superior power of spiritual forces—as in Gandhi. But let us remember that the ethics and ideals we are eager to disseminate are the fruit of the Spirit of Christ and are the growth of long centuries of

[1] Charles E. Jefferson in *Peking News*, January, 1927, p. 7.

gradual comprehension of that Spirit. Think of the manifold practices and institutions that have sprung from the way in which Christ lifted human personality to a primary place in the thoughts and considerations of men. Think of all that has come from His stimulus to pure and unselfish service, and from the recognition that the cure of human ill requires a cross. These are fruits—and the temptation is to tie them on trees of another genus, to transfer the fruit without accepting the root. The difficulty is that figs simply will not grow on thistle roots. Hence the inadequacy of attempts to follow a more or less Christian model without grasping its implications or receiving its spirit. Will the leaven hid in three measures of meal leaven the lump; or will it lose its efficacy like salt that has lost its savor?

Where this is attempted one of two results may follow. On the other hand, the old skins may burst. The new wine may prove too active. The infusion of new ideas may only reemphasize a faith's fundamental weakness. But if this does not happen these adopted elements may prove to be tutors to Christ in His fullness. This last possibility inspired many a missionary to Turkey, where present limitations forbid open evangelism and yet permit every application of Christian principles to life and society.

One disadvantage seems inevitable from this ethical approximation to Christian standards on the part of other faiths. Many forward-looking young men will compare the teachings of Buddhism, for example, with those of Christianity. Finding much that is the same in both, they will naturally prefer their Buddhism rather than Christianity with its Western connections. There is a real danger of the East becoming inoculated

with a mild form of Christianity which will make it immune to the real thing.

This danger becomes all the more evident when we realize that it is not always easy to lead an intelligent, educated non-Christian to see the differentia of Christianity. One of the intellectually ablest and most deeply spiritual of missionaries to India tells[1] of his early bewilderment at the complex mingling of agreements and differences between Christianity and what he found to be the religious beliefs of the Hindus he met in the flesh or in print. It became the absorbing question of his early years in India to discover where was the definite parting of the ways between Hindu and Christian religious life and faith. After two years' eager study he thought he had found it, but the twenty-odd years since then have made him less certain.

Then this Christian scholar asked his younger colleagues in the missionary enterprise to reverse the picture. "Imagine the perplexity of the Hindu over the same mixture of agreements and differences. If it took me, who has the right to make it my main business, two years to begin to feel certain of the essential differences, can you wonder at it if the Hindu decides that there are none of real importance? Can you wonder if he is strengthened by all this in his predisposition to believe that credal differences are unimportant—just varying ways of reaching the one God? And can you expect him to make that sacrifice of all things which baptism involves for the sake of what seems to be little more than a difference of religious name?" If there is such diffi-

[1] A. G. Hogg, *The National Christian Council Review*, vol. 47, p. 352.

culty now how much greater will be the difficulty if the process suggested by this chapter is carried out.

But this need be no objection, but only a stimulus. It means that *we dare not fritter away our time by emphasizing the common or unessential factors along with the distinctive.* By this widening of the areas held in common Christians will be forced to concentrate their emphasis on those selected points which constitute a definite alternative to Hinduism or Buddhism and that possess force or religious appeal. The crucial question for Christian missions is whether the remaining differences are negligible or are vital, and whether Christianity is sufficiently superior to these other religions thus changed to justify a missionary program of conversion of the non-Christian world. Suppose that the leaven of Christian purpose and ideal has been absorbed. What is still missing in other religions of that which has been vital in your own religious faith? The next chapter makes one step toward answering this question.

CHAPTER IV

MAKING JESUS CHRIST CENTRAL

Christ-believing Jews

Before formulating a fourth position we may see it embodied in an interesting religious movement among the educated and thinking Jews of Eastern Europe.[1] Many of them have come to a tacit recognition that whatever fault they may find with Christianity as represented by the Church, the person and life work of Jesus constitute a dynamic force that cannot be found in any other religion. They are not only detached from the Church but are strictly opposed to any sort of attachment to this Christian organization. It is a movement arising within the Jews themselves, a movement toward Christ by Jews and within the Jewish fold, a Christ-believing Judaism.

The underlying cause of this movement is the extremely difficult position in which those who actually become converts to organized Christianity find themselves. Not only are they looked upon by Jews as apostates and by Christians as intruders, but more seriously they find that they cannot understand themselves. They are living in two worlds. The old national instinct and the new religious convictions are constantly

[1] Cf. *The Lutheran*, April 26, 1928; May 9, 1929.

struggling against each other so that the inner development of their life and character is greatly impaired. Hence their determination to remain Jews believing in the God of Abraham, Isaac and Jacob as the covenant God of Israel; in Jesus of Nazareth as the promised Messiah; and in the presentation of Jesus as found in the New Testament. The question of baptism is held to be a private matter, both as to necessity and also as to mode.

The Christ-believing Jew differs from the usual Christian in that he disclaims any obligation to a responsibility for the existence of the Christian Church. On the other hand, he does feel obligated to and responsible for the development of Judaism. He does not admit that his faith in Jesus of Nazareth has in any way affected his relation to his people and hence he must still be recognized as a Jew even though he believes in Christ.

The Position Defined

The distinctive characteristics of a fourth position may now be stated as insistence on the centrality of Christ, the maintenance of identification with one's ancestral faith, and refraining from membership in organized Christianity. This position is manifestly more aggressive than the interpenetration of Chapter III. It believes in the transformation of other faiths but is convinced that this can be best brought about by a very definite faith in and allegiance to Jesus Christ. This conviction is based on a deep consciousness of His central significance for individuals and for human history. No other being known to man has been able to affect the whole of human life so deeply and so widely. What

mere ideals and purposes cannot do in the way of transformation of character and even of religions, it is believed He can do. Because of this unique significance every human being and every religion should have the opportunity to evolve in His presence. The driving force back of this position is personal experience of Jesus Christ, the conviction that a similar experience is possible for men of all races, and the confidence that such experience will result for men of all races in essentially similar ethical and spiritual benefits. Here one is not dealing with abstract purposes and ideals as in the last chapter, but with a Person. There is the frank, open conviction that energizing power and infusion of life come in the measure that Christ Himself is made central.

This position is distinguished from that which follows in that it does not insist that those influenced should become formal adherents of organized Christianity. It does not emphasize the necessity of any particular organization or special label. So long as the loyalties of the new disciples are forming about Jesus Christ it is desired that they should have the utmost freedom and a fully guarded initiative in developing their own rituals and organizations. Questions of enlisting men in churches or sects, or of baptizing them, thus become secondary and not primary. For those who adopt this position, success in evangelism is tested, not by the numbers that can be won into the Church, but by the production of Christlike character through a vital relationship to Jesus Christ. The emphasis in conversion is put on an inward change of life and attitude, not on an outward turning from one community to another. The aim would be to develop in every com-

munity throughout the world Christ-centered persons who will win people for God by serving them in the spirit in which Christ served His own people.

For this type evangelism would be defined as bringing men to Jesus Christ, and leaving it to Him to bring them to join our party, or some other party, or no party at all. To bring them and to leave them—that is evangelism.

This universal necessity for Christ may be represented by a circle of religions with Christ at the center from Whom issues forth transforming life to each and to Whom each increasingly turns (Fig. 6).

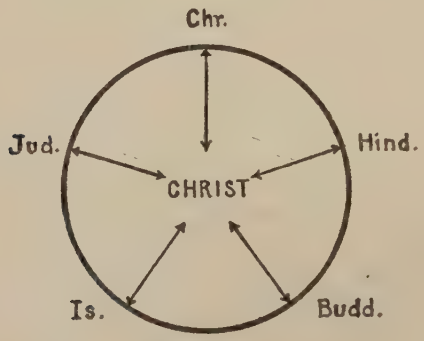

Fig. 6

The Goal not Due to Imaginary Situations

Let us be sure that we realize that the consideration of this fourth position is brought about by actual conditions and not by purely imaginary situations. We have seen that certain Jews even after they have come to have faith in the Christ of the Gospels nevertheless feel that deliberately to sever their connection with their

race and religion by joining organized Christianity would be to brand themselves as weaklings and self-seekers.

Another suggestive situation centers about Kagawa of Japan. He is, perhaps, the most widely known Christian worker of the land. Most of his labor leaders are Christian in faith; but very few of them have any connection with the Church because it is considered by them to be a class organization for capitalists. In Kagawa's "Friends of Jesus," a loose organization not at all parallel to the Church, all unassociated Christians are welcomed as well as church members.

It is in India, particularly, that we find those who accept the Christian ideal and are prepared to follow Christ in their lives, but who are not prepared to accept the Church as we know it or the sacrament of baptism.

That we may see how real to some this question is, it will be well to read at length the statement of an unbaptized speaker at a retreat in India where most of those present were baptized Christians, Indian and Western.

> "I am not one who likes to be classed among those who are one thing inside and another outside. I abhor the name secret disciple. Let me analyze the contents of discipleship to Christ. It means a wholehearted surrender of the soul, affections and talents of the individual to Christ. I am not one of those who believe that Christ is *one* of the great teachers of the world and that one might worship at the Hindu temple or at the temple of Buddha or at a Mahommedan mosque or in a Christian

church with equal allegiance and devotion. You may have any number of heroes in religious worship but there must be a central figure to whom your heart owes its allegiance and the other great masters of the world are in relation to this central star in the firmament of religious life. So I have accepted Christ and made no secret of having accepted Him as my master and guru in an exclusive sense. It is the sort of devotion that is implied in marriage. A surrender like that cannot be a secret thing. This discipleship must end in confession. This confession is implied in discipleship and it is an open confesson. I will go one step further and say that it involves an obligation to communicate the precious treasure you have found and to share it with other people. It is an inward urge, not any duty imposed upon us by any mission. It means also a growing understanding of Christ's mind in relation to all our surroundings and a growing readiness and eagerness to apply His mind and teachings and principles and the promptings of His spirit in our mind, because a sort of communion and an internal friendship has been started between us and the spirit of the living Christ. So discipleship to me means bearing fruit in action, in thought, in language, in communicating our experience to those who come into contact with us. We must live in such a manner that men ask not what community we belong to, but should be taken for those living on the Christian ideal.

"Now if you say that you are not content with this and want something more, you are raising a question between Hinduism and Christianity. My

allegiance does not involve such a responsibility on me. It is the personal and living Christ that I have accepted to the exclusion of others.

"As to baptism I say that it is a question which does not press upon me at the present moment. A time may come when the whole question will develop and come to a crisis. For the present my obligation is only to Christ. I would watch with interest and bear aloft the banner of Christ and say I would just go on with Him and I will do whatever is necessary, because Christ is working in Hindu society today as really as He has been working in Christian churches in the past and today.

"People ask me why I do not enter the Church. I believe that in Hindu society there is very much of Christian work to be done. I say that my presence in the Hindu society is far more useful and effective than in the Christian society. After all is this antithesis between Hindu and Christian societies to be emphasized? Should we not do away with the rivalry of religions which underlies the existence of these two communities? I believe that Hinduism is as divinely inspired and directed as Christianity and that Hinduism has degenerated and has failed to interpret the mind of Christ as really as the Church has failed. There is truth and falsehood, good and evil in both Hindu and Christian societies. And although I admit that there are a large number of good men in Christian society I am not willing to deny that there are equally good men, good customs and equally good forces at work in the Hindu society. Therefore between the two I do not feel the urge of a jump or a leap from one

religion to another. Further I can realize more fully my responsibilities as a Christian in a Hindu society than it is possible for me to do at present by becoming a member of the Christian Church. I believe also this, that things are tending in such a way that the more dissociated from the Christian Church and Christianity Christ is the greater will be the appeal of Christ in the Hindu mind and heart. It is this mixing of Christ with so much that is Western civilization that stands at the present moment in the way of the Hindus and Mahommedans looking at the face of Christ. In Christ you have not a man aspiring or claiming to be a God but a God coming down to mankind and living amongst men. Let us get rid of the idea that all truth, beauty and goodness is the sole virtue of the Christian Church. Only God has revealed Himself in a special way and is particularly patent through Christ.'"[1]

Such men claim the right to interpret Christ as the Spirit may teach them. Quite apart from whether they are right, it is not hard to understand how natural it is for a national to seek to transform rather than to abandon his old group or institution. In these days of nationalism how often does it come about that a person, even after visiting a more advanced land, is willing to forsake his country and be naturalized? The really loyal among such travelers resolve that if their own country is not satisfactory they will set about to make it so. Similarly, as denominationalists we do not expect to change to another simply because it has some

[1] "Conference on Evangelism": Benares, p. 7.

values ours does not possess. In much this same way there are adherents of the greater living religions who are too conscious of heritages and experiences of value associated with their old faiths to feel that these heritages should be abandoned. They see that their ancestral religion is not good enough; but they want to go on both with it and with Christ.

We can imagine, for example, a Moslem saying to a Christian, "I do not like your Gothic architecture, your limitation of religion to Sunday, and your intellectual sermons. I like our domes, our mosques open all through the week, and a service of pure worship. I believe also in the spirituality of God as against idolatry and you have never given me credit for that. I believe in the unity of God and if I read some of your hymns aright you have some need of our emphasis on this. Furthermore we have never called ourselves 'Muhammadans.' Islam is the infinitive of the Arabic verb meaning 'to submit.' The participle of the same verb is 'moslem.' Our first duty is to submit to God and those who have fulfilled the obligation are the 'submitters,' i. e., Moslems. For this, too, you have not given us credit. Why can we not retain the rich meaning of this name and be all that Christ can make us?"

Manifestly these are attitudes and conditions with which one must reckon. Consequently, although the general practice of present-day mission work is to insist on a new disciple's identification with some form of an existing church, we do find the position of this chapter proposed by those who would never question the supremacy of Jesus Christ nor the need of His presence and message for the world. The leader of one of the most spiritual and trusted movements in India asks his

fellow Christians to consider whether in the case of sincere converts baptism means the same thing in India today as it meant in the Roman Empire in the days when Christ appointed it, or whether any modification of the letter of the command would accord more nearly with His spirit.[1] Other judgments could be quoted.[2] Some of the advocates of the policy outlined in this chapter would think of it as a temporary and transitional measure, but nevertheless the policy for this day.

An analogy from work in South America is by no means exact but it is interesting to note that one of the most experienced evangelists in South America makes it a policy to allow Jesus Christ to speak for Himself, freeing Him from "the grave-clothes of traditional trappings." His effort is to convince the young men of South America that religion is not identified with dogma and ritual. He presents Christ without any form or rite whatsoever.[3] Students and other intellectuals in these republics are so prejudiced against ecclesiastical organizations that a committee of Protestant leaders in Buenos Aires recently formally expressed their judgment that any successful effort among these intellectuals must be dissociated from any visible relationship with the Church and should issue (at least in the beginning) in a simple union of seekers for truth and God. A similar position was taken in the report on

[1] J. C. Winslow in *The Indian Social Reformer*, vol. 33, p. 809.

[2] Cf. A. G. Hogg in an address at Madras Christian College, August 8, 1925; H. A. Popley in *Young Men of India*, vol. 39, p. 715; and especially note a report to the Madras Christian Conference by a representative group composed of Indian Christians and Missionaries, in *The National Council Review*, vol. 2, pp. 244-252.

[3] John A. Mackay, "Students and the Future of Christian Missions," 1928, pp. 170-171.

"Evangelization" prepared for the Evangelical Spanish-American Congress of Havana in 1929. In none of these instances is there any hesitation about seeking to win people to Jesus Christ, but only about identification with the Protestant Church.

There is, by many, a frank recognition of these unlabeled disciples of Christ. The late President Howard S. Bliss told us that his hope was in a small group whose size was unknown to him of those who had dedicated body, soul and mind to the will of God as interpreted by Jesus Christ, whether with or without a resulting change in their ecclesiastical affiliations.[1] Another indication of this trend in thought was given at the Lusanne Conference where Bishop Gore of London asked that some such clause as the following be introduced into the findings:—

> "All probably hold that the number of those who are being saved in the world today is not completely included in any existing branch of the visible Church or in all together, but that they are known to God, and the existence of such real disciples whom the Church has not known how to win is made known through fruits of the Spirit in their lives."

Definite efforts are being made to cultivate the fellowship of these followers of Christ outside the Church. Several years ago Dr. Stanley Jones started a paper called *Fellowship of the Friends of Jesus.* The object of the periodical is to create contacts in thought and life among those within and without the Christian Church who, while differing in many things, hold a common fel-

[1] *Atlantic Monthly,* vol. 125, p. 674.

lowship with Jesus and desire to explore the meaning of that friendship. The same condition is indicated by appeals which have been made to the literature department of the Y. M. C. A. in India to publish booklets which can be given to Hindus who are disciples of Christ, but who still remain within the Hindu system.

More Reasons for Making Christ Central

An increasingly widespread study of the comparison of religions has had its effect. The different elements of spiritual and moral value to be found in the various non-Christian systems have been weighed carefully. A school of thought has developed which seeks to represent Christianity as the fulfillment and the completion of truths and insights already possessed by these religions. Hence in the practical approach by the adherents of this school there has been a distinct tendency not to emphasize the necessity of a complete breach with his old religion for one who desires to become a Christian.

Some take a stand against detaching disciples from their former affiliations because it is felt that thousands have never seen the meaning of the gospel in life inasmuch as it has so often been made synonymous with baptism or with an organization. Such Christians have on their hearts the many thoughtful men and women in every land who would see Jesus, but for whom barriers and misunderstandings exist, for whom Christianity has appeared as a membership rather than as a Way, and baptism has become an act that gives community status rather than a rite that symbolizes a transformed life.

Others are influenced by a deep desire for an indigenous Church and they feel this can never be realized

until the people are not only left free, but also are encouraged to interpret Jesus for themselves and to determine in what sort of an organization, if any, they will embody their new faith. What does it mean to leave India free to develop her own ecclesiastical forms and methods? If the Indian Christians have available the light of Church history and the guidance of the Spirit, some think it is not necessary for Westerners to demand that India's spiritual life, when renewed by Christ, should flow along the same channels that have become dear to us and to our forefathers. Thus linking loyalties up to Christ rather than linking them up to the visible Church as we have known it, is one method, perhaps an extreme method, of attaining an end which is commonly recognized as vital for the health of the Indian Church. For example, a recent missionary conference, when considering a proposal to publish in convenient form certain "Readings from India's Religious Literature," decided that since there is an intense desire on the part of many Indian Christians, especially those more highly educated, to link up their devotional life and to supplement their religious thought with the best of Hindu religious thought and life, a study of Hindu *bhakti* literature should be encouraged. It is recognized that there is much in this literature that is wholesome and true and which (if the selections are carefully made) will greatly help the Indian Church in expressing its spiritual longings, since this literature is set in a distinctly Indian atmosphere. Naturally care has to be exercised lest a legitimate attempt to Indianize Christianity does not become an undue Hinduizing of the Christian faith.

Still others, from the standpoint of apologetics, have

seen not only that the person of Christ is the one priceless treasure they have to give, but that it is to a Person rather than to an institution that the heart of India goes out. It is *bhakti* rather than an ecclesiastical system that evokes her love and loyalty. They want to convert people to Jesus, not to the Church or even to Christianity. They are willing to regard all other considerations as quite secondary or even to regard them as actual obstacles.

Tending to this same conclusion are the growing insights, coming from sociology, psychology and anthropology, into the hazards and actual social dislocations resulting from a sudden transfer of a person from an old to a new community on the occasion of baptism. In India, especially, baptism has come to be inextricably associated with a change in community affiliation. Many Christians are taking the ground that so long as public profession of faith in Christ and public reception by His professed followers are found to be incompatible with membership in the Hindu family and community, they must in the interest of freedom of conscience insist on a man's right to decide as his conscience directs.

A far more disturbing reason is that the Church as it exists in many lands does not always provide the home where inquiring spirits from other faiths may find appropriate asylum. This thought becomes most vocal in India. For example, a representative group of Indian Christians and missionaries reporting to the Madras Christian Conference say that "the Hindu may often be better invited to a place other than the church to pursue his devotion to God. In certain churches conditions were so bad that a Christian might well hesitate to mention them to a Hindu who considers changing his faith."

There is said to be a deplorable lack of religious experience, of vigor, and freshness. A representative Christian warns that "unless the Christian Church wakes up to the situation, a time will soon come in India when those outside the Church will more truly reflect the mind and spirit of Christ than those who call themselves Christians."[1]

To be concrete consider what you would advise with reference to a certain Brahman, the headmaster of a mission high school, whose ideals of life and service it is believed by the missionary in charge would be lowered if he made new contacts within the only Christian community available to him.

Of course the first obvious answer is that this condition in the Christian Church is just the opportunity such men have for Christian service. The Church desperately needs just such persons. They could do much to save the Church from its foreign association, its low-caste origins, and its admitted weaknesses. But faced with the problem of advising a particular individual, the answer is not always obvious. There are many who feel that a change is necessary in many churches before they can urge disciples from a widely different cultural and intellectual level to come in.[2]

In short it is the concrete unsatisfactory situation, not an abstract theory, that leads people, often reluctantly, to decide not always to insist on church membership. The past that is being given up may be "low vaulted," but it has not been without some light; and on the other hand the church into which disciples are urged to enter

[1] "An Indian Approach to India," p. 155.

[2] See especially *The National Christian Council Review*, vol. II, p. 244-252, 324-329.

is not always filled with light. If the preponderating characteristic of our organizations as they now exist were the production of personalities like Christ the position of this chapter would scarcely be taken.

It may be objected that if men are to be built up in the form and image of Christ, fellowship with those to whom Christ is a reality is necessary. The Christian spirit will not long survive unless there is a foregathering of believers. The position of this chapter, however, does not necessarily stand for a disembodied Christianity without any organization of any kind; but only that in some present-day situations, especially in India, it may be best to leave the new disciples to work out some organization for fellowship suited to their temperament and culture. We may well remember that many an inquirer is sensitive to fellowship that is offered, but always with a tag—either our sacraments and our fellowship, or our creeds and our fellowship, or our system and our fellowship. Too often our fellowship in and for itself is not offered and is not available.

How Non-Christians Feel About It

We may well consider, also, the views of those outside the visible Church. There are many who are grateful for the influence of Jesus Christ who yet object bitterly to the policy by aggressive Christians of detaching converts from their old social groupings. This complaint is not found everywhere but it is quite vocal in India where to be a Christian too often means membership in a community the outlook of which is Westernized. It means joining a community which stands as a distinct social and political body with its own aspirations which,

until recently, have often been anti-national. In practice it has come to mean complete severance from one's own community, from one's own kin, from one's national, cultural, and even spiritual heritage. Because of this an increasing number of Hindu disciples of Christ stand outside the organized Christian Church, and many among Indian Christian leaders and some among missionaries do not press them to enter the Christian community. Hindus would not so much object if members of their families changed their ideal, faith, or religious loyalty, so long as they continued in the family connection. That to which these Hindus object is not change in belief, but change in social and communal life. Where (as to a very great extent in India) baptism has become the occasion for an inevitable change in group relationships, the tendency is not only to obscure the meaning of baptism and church membership, but also to help on the spirit of communalism which is already the bane of India. Many Hindus have the suspicion that behind all our fine philanthropic work and our wonderful example of Christian service lies the supreme motive of the formation of a separate Christian community. Against this the best mind of India rebels. We must not forget that Hinduism is not only a religion with rival gods, but a social system. There are many who wish to remain in the social, while turning from the religious system.

That many of these same people would not object to the spread of the influence of Jesus Christ is indicated by the editor of *The Indian Social Reformer*. In an address before a body of Christians he said that it was his earnest wish and that of a considerable number of his countrymen including some of its foremost leaders

that the influence of Jesus Christ should permeate Indian thought and activities.[1] He holds that it is perfectly possible for a man of ordinary sense to remain a Hindu as far as community is concerned and yet live as a Christian in affairs of the spirit. He affirms that many men have done it and now do it.[2] Put with this the fact that Hinduism is being defined as the beliefs and practices of those who call themselves Hindus and we can then see that the problem produced by the widespread knowledge and influence of Christ is no mere abstraction. It is a practical exigency about which some policy must be worked out by Christian leaders.

Power to Transform Religious Systems

In the previous section we have been considering reasons which lead some to adopt the position of this chapter rather than one of the more aggressive policies that follow. As against the less aggressive positions taken in earlier chapters those who make Christ central would ask, "Why we should let a good end keep us from investing our influence for the best? Why should we always stand halting and questioning in the outer court of the temple when we can lead people to the central worship within?"

Advocates of position IV would grant that the development of mutual good will, understanding, and respect; the reciprocal sharing between religionists; and the removal of the defective and transitory elements in another faith and the disentanglement of its highest aspects are legitimate missionary objectives. But they

[1] *The Daily Christian Advocate* (Calcutta), December 17, 1923.
[2] *The Indian Social Reformer*, August 11, 1923.

would regard such objectives as inadequate, however praiseworthy. According to Christian conviction, conserving and focusing upon the highest in non-Christian faiths would leave these without the most vital thing they need.

If I possess an electric light and a family in the Orient has candle light, I thank God that they have that much. I might spend my time devising ways of improving their candle light by applying to it a protecting chimney so that it will not flicker, a draught so that it will burn better, or a mantle so that it may appear incandescent. This is exactly what is done by advisers where in real life there is some economic reason why the community cannot rise at once to the level of an electric supply. The main justification for helping another religion than one's own to attain its possible best comes from an analogous inability in a religious situation to make at once a radical change, however desirable such a change might be.

However, to the extent that I believe in the superiority of the electric light will I bend my energies in this realm to showing in every possible way how electric light will better meet the requirements of their homes as it does those of mine. Only for the transitional stage will I be interested in improving the candle. My appreciation of their candle light will be genuine—for the candle is serving a purpose. But this appreciation will also establish between them and me a spirit of friendliness which will make easier the acceptance of the new form of illumination. When they have once accepted electricity they may find a score of uses for it about which I had not thought. And surely I must leave it to them to determine the application of the new

light to their homes. But in the realm of illumination my persistent desire for them will not be a transformed candle but the best I know.

It is believed that Jesus Christ can transform not only individuals but also systems of religion. One of the clearest statements of this position was made by Dr. Nicol Macnicol in his monograph on Hinduism for the Jerusalem Council:

> "If the Hindu system will open its gates to Him who is the truth, then release from bondage and the victory that India has so long sought can come to her, and God's reign will begin. If the Hindu heart likewise will open its gates to Him who is the way to the Father, then this age-long traveler will find his Inn, this last child his Mother's breast. Christianity is the religion of Jesus. When he finds His way to the center of any system, then that system becomes His. He is able to subdue it to Himself and to cast out the defilers of His temple. . . . If Hinduism will let Christ enter within its ancient walls, then it will be found that He is no stranger, but One who has sojourned there before and who will find within it those who will recognize His Lordship and set Him upon its throne."[1]

The possibility of such a change is further confirmed by the head of a long-established theological seminary in India. When discussing what would have happened had Jesus gone to India he says:

[1] "Jerusalem Meeting of the International Missionary Council," 1928, vol. 1, pp. 33-4.

"It may at once be admitted that Jesus would not have found in India the ethical monotheism which He found among the Jews and on which He built His Kingdom, but he would have found there other elements that would not have made the mission of Jesus any more likely to fail in India than it did in Palestine. India always has had, and still has, her saints and ascetics who place faith in a personal God far above all other considerations in religion. Jesus would have found sacred scriptures that contain much of light and truth. And He would have found many a Simeon 'looking for the consolation of Israel' and many an Anna who 'departed not from the temple, worshipping with fastings and supplications night and day.' He, no doubt, would have found many hypocrites like the Pharisees and Sadducees, but He would also have found that the common people would hear Him gladly."

Christianity Itself Needs Christ

If we turn back to the diagram for this chapter it will be noticed that Christianity has been placed in the circumference of the circle along with other faiths. In concluding this chapter on the centrality of Christ we cannot fail to note that Christianity, itself, needs Christ. We often think of Christianity as perfect, but the perfect religion is not what we actually possess. We have only as much as we can grasp and understand. And when we say "Christianity" do we mean the religion of the Jacobites, that of the Nestorians, of the Armenians, of the Abyssinians; the Coptic Church, the Russian Church, or the Roman Catholic Church; or do we

refer simply to our own particular variety perchance of some Protestant denomination having its base, say, in the United States? There are areas where most of us would say that one or the other of these churches holds anything but a spiritual conception of what it is to be a Christian; and when one is working under the shadow of such a church the position of this chapter seems to have a place.

Listen to a Western Christian returning from work abroad say that although he is quite sure Jesus' leadership is needed in India, he is not at all sure that "our Christianity" is the best religion for India. Read how the anti-Christian movement in China sees that the Occident has been baptized into a Christian creed but not into the spirit of Christ. Chinese critics point out our formalism and denominationalism, our caste system classifying men by the color of their skins, our making of money the measure of success, our disregard of poverty, of lawlessness, and of distance from the standards of Christ, i. e., the kind of Christianity that many think is characteristic of the West. Hear our own leaders tell us that not one-half of the present membership of our churches worship with any degree of regularity, that only one-half give to the financial support of the Church, and that one-third contribute for the extension of the benefits of Christianity to others. Humbly acknowledge that we have failed to establish in the West a civilization which can be regarded as Christian. Then possibly we may get that corporate sense of failure and insufficiency that will compel us together to enter a period of confession because of our departure from much that Christ taught. Would it be too much to hope that Jesus may yet transform the religion called by His

name? Thus while Hinduism and Islam have need of Christ, even so does current Christianity.

Hence Christianity is not to be pictured on one side of a straight line and all the other faiths on the other side in a class by themselves. It is in the circle with the rest. Having as yet only partially attained, Christianity as a human system must humbly take its place among those who learn of Him.

We are too apt to think of Christ as being for Christianity alone; and then, having identified the two, we think of Christianity as being the sole religion that is to help the world. We say we wish people to come to Christ, but we interpret this as coming to our Christianity. We begrudge Him to other religions. Christianity, however, cannot preempt Christ. He does not belong to Christianity alone. The Christian Church as an organized visible institution cannot forever claim to control the evolution of the religious movement inaugurated by Jesus Christ. He is too great to be monopolized by any one age, clime, race, class, or culture.

The identification of Christ with Christianity is doubtless due to our Western obsession for organization and our blindness to the way the Spirit works. If we have eyes to see we shall not only recognize definite changes taking place in non-Christian faiths due to the influence of Christ, but we shall also detect things in current Christianity that should be transformed by Him. In this we would be following our Master. For it may will be that Jesus believed His own religion to be a form of Judaism. Yet He recognized in people of other faiths practices that conformed more to His own ideal of Judaism than did the practices of its own religious leaders. Of one thing I feel certain. More and more

not only the nations of the earth but the faiths of mankind are going to be dominated by the spirit of Jesus and be profoundly vivified by their touch with Him. He will be at the center of the circle. And Christianity should not presume to take this central place with its present demand that all faiths should yield to it, until it itself has achieved Christlikeness.

The Distinctive Expression of God

The thought of the previous section may be crudely, yet suggestively, indicated graphically. We may think

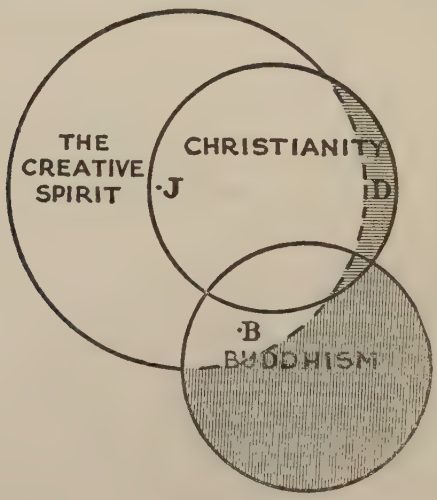

Fig. 7

of the range of influence of the Creative Spirit as a great circle. Christianity (as an historical system embodying experience, belief, cult, and conduct) has ap-

prehended a certain part of this Creative Spirit. But entangled in what Christianity is for any particular person or group there are certain local and temporary aspects of its creeds and codes, rituals and polities which must eventually be discarded (the shaded part, D, in Christianity's circle).

Jesus Christ is placed at the very center (J) of the circle of the Divine Life because as Christians we believe that in Him we find a *distinctive* expression of God—an expression through human personality of the most characteristic, central element in the very being of God.[1] Historically Jesus Christ has not always been at the center of the system called Christianity, nor can He be said to be there today. But there are those who have the conviction that increasingly, as Christians make Jesus Christ the focal center of their practical religion as expressed in thought, in will, in work and in prayer, the circle representing Christianity as a system will move over to the left, leaving less to be discarded and embodying ever more and more of the Divine Life. It is believed that in a preeminent way Christianity has the impulse and the power to let the Divine Spirit thus purify and deepen it.

And what of the other religions? Following the insight of the author of the epistle to the Hebrews (Heb. 1:1), we may say that while the Creative Spirit has been made known to man in the fullest possible way in Jesus Christ, this same Spirit has been working directly on the minds and hearts of men through the ages, and that some have become capable of expressing a very real

[1] Cf. Burnett H. Streeter, "Adventure," p. 150.

knowledge of God. In the words of Canon Streeter[1] the revelation in Jesus Christ is, therefore, neither exhaustive nor exclusive. The doctrine of the Incarnation "does not mean either that everything in the Divine finds expression there, or that nothing in the Divine is expressed elsewhere."

Hence (letting Buddhism stand for the other religions) we gladly see that also in Buddha (B) and Buddhism something of the Creative Spirit has found expression. Their search after God has not wholly been vain. Buddhism's circle must, therefore, be represented as running into the larger one. Christians, however, would picture the proportion of the Buddhist circle that must eventually be discarded as greater than in Christianity.

Now suppose that Buddhists in large numbers (as individual Buddhists already do) come to see that Jesus Christ most completely expresses the central quality of God, so that they, too, see "the light of the knowledge of the glory of God in the face of Jesus Christ," then their system will be transformed—their circle, also, will move in. It would not be Christianity, but would be Christ-centered Buddhism, colored by all the intellectual, social and national conditions through which it has come. Buddha would not be discarded any more than we discard Moses or Isaiah or any other conspicuous and influential religious personality such as Zoroaster or Confucius. Such personalities are in the circle of the expression of the Creative Spirit, but they are not central.

It will clarify the position of this chapter if we consider a contrasting statement made by Mahatma Gandhi in 1925 to a body of Christians in Calcutta.

"If I understand my friend's very sincere and

[1] *Ibid.*

heartfelt question, he wants to know whether I feel within me the presence of the living Christ. Well, if the living Christ is the same as the historical Christ then I must confess that I do not feel that presence. If 'Christ' is a convertible term with 'God,' the living God, not a God who lives somewhere in the clouds or in the Himalayas, but God who lives nearer to me than any one of you, nearer to me than my hands and feet, if that is your meaning of Christ, then I say that both Christ and Krishna of the *Bhagavat-Gita* live in me, because to me they are convertible terms. I do not talk now of the historical Krishna of the Bhagavat-Gita, but I talk of the seer, the one who is supposed to have given the *Gita*. And yet I do not even mean the one who is supposed to have given the *Gita*. What I do mean is something indefinable, which is inexpressible. If, then, you allow me to interpret the living Christ as that indefinable Essence, I believe in that Christ. I want, however, to go a step further. I may tell you, that today if I did not realize the presence of that living, speaking God in me, I should become a raving maniac, and the waters of the Hugli would be my destination—such is the pessimism that would possess my soul, as I analyse the conditions that confront me throughout the world. Only the Presence, the realization of that Presence, enables me to keep body and soul together, and, in spite of all that disturbes me from outside, I enjoy in an abundant measure an inexpressible peace.''[1]

In contrast, the position of this chapter is that concentration on ''something indefinable'' does not as

[1] *The National Christian Council Review*, vol. 45, pp. 370-1.

tested in widest experience bring adequate results whether that "indefinable Essence" be called Krishna, the Creative Spirit, or "the Christ." The Divine Life in the abstract is not enough for man. It is the conviction of this chapter that the world will never come to see in the historic Krishna the distinctive expression of the very being of God; while, on the other hand, there is the conviction that the way to mankind's most abundant life lies in taking the historic person, Jesus Christ, as the focal center and going on with Him.

It would be absurd to push any diagram too far. No figure, just as no analogy, can "go on all fours." Others would put a greater or a less proportion of these systems within the larger circle. The amount of overlapping on the part of Christianity and of Buddhism, indicating the degree to which these two systems have common embodiments of the Divine Life, certainly would be a matter of dispute. Some might put Buddhism's circle within that of Christianity, indicating that while they admit that Buddhism embodies some truth, yet that truth is wholly to be found in Christianity itself; and that Buddhism embodies error that Christianity does not have. The writer does not wish to be responsible for these or other possible deductions from this graph as it was meant to serve a limited purpose.

We need not pursue the figure further than to indicate the next more aggressive position. The following chapter sets forth the position of those who see no hope in systems being Christianized, who believe it is not enough that Jesus Christ should be central, and who hold that each individual in a non-Christian circle should leave it, come over within the Christian system, and be identified with it.

CHAPTER V

REGROUPING IN ORGANIZED CHRISTIANITY

Making the Church Centric

THE position taken in the last chapter was clear cut as to the centrality of Jesus Christ whether for the faith of the individual or for the religion he professes. But baptism and identification with organized Christianity were not insisted upon. The young disciple was expected to decide on what lines he should join with others for spiritual edification and for Christian service.

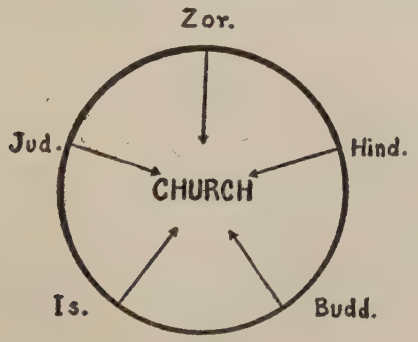

Fig. 8

On the scale of aggressiveness the next position would be to add to the centrality of Christ an insistence that

the converts be grouped with the Christian Church, and renounce the religion with which they have been identified. As a policy it would seek to bring into existing churches by the process of baptism people who accept Jesus as their Lord and Saviour even though this should remove them from one or more of the groups to which they have belonged (family, caste, clan, tribe, village).

This position may be represented by a circle of religions feeding into the Church at the center (Fig. 8).

The Testimony of History

History has something to say concerning the impossibility of putting new wine in old bottles, and hence concerning the eventual necessity of regrouping new disciples into some form of organized Christianity as advocated in this chapter. History shows that those who come into vital touch with Christ are sooner or later cast out of the old communities, so that the organization of a new Church is necessary whether one wishes it or not. The history of work among the Greek Orthodox Christians in the Near East, among Coptic Christians in Egypt, and among the Romo-Syrians in India may be brought to bear on this question. Protestant Christians did not start out to detach adherents from the Greek Orthodox Church. What they did was to try to reform conditions, to educate the clergy and to introduce the Bible in the vernacular. When a few individuals adopted the new ideas, the orthodox refused to tolerate these within the accepted circle, and so to group themselves with the Protestants became a necessity.

Similarly the English and American missions to the ancient Coptic Church of Egypt first sought the friend-

ship of the clergy in the hope that by slow degrees these would become convinced of error and themselves reform their respective churches. But it proved to be impossible on the part of the missions not to receive into formal fellowship those who of their own accord renounced allegiance to the mother Church because of ecclesiastical abuses. The Archbishop of Canterbury, in a quaint statement published in 1850, made a distinction the equivalent of which is needed today:

> "The difference is great between an aggressive system of polemical effort to detach the members of a communion from it, and a calm exposition of scriptural truth and quiet exhibition of scriptural discipline. Duty requires the latter, and where it has pleased God to give His blessing to it and the mind is emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive, and bid him return to his slavery, or seek aid elsewhere."[1]

With the problem of this chapter in mind it is most interesting to read how the Coptic community deterred many from throwing in their lot with the evangelical church by inducements of office and honor; how the introduction of preaching into church services and other new features held rather than edified the people; and how the innovations gave a semblance of life causing the people to feel less need of looking toward the evangelical church and making them less approachable. Nevertheless the most successful mission in this area

[1] Quoted by the Rev. B. T. Manley in the *Church Missionary Review*, June, 1922, vol. 73, p. 150.

declared that if a better process could be found than the naturally slow and painful one of wrenching members one by one out of their own into another organization, it would be welcomed.[1]

Similarly in 1816 evangelical missionaries started a program of education for the priests of the Roman Syrian Church in Travancore and gave them the Bible in the vernacular. They did not desire to form evangelical congregations but sought only to enable that ancient church to become the instrument in God's hands which it could surely be. But separation became inevitable. By 1836 the party in the church who favored reforms was forced out and had to found a new church.

I have dwelt thus long on these historic analogies because if this is what happens within the Christian Church, how much more likely is it to happen where Christian influence reaches the point of effective transformation of adherents of another religion. Moslems, for example, might absorb Christian ideas and ideals, might even believe they found them all in the Koran, and then be forced out by the orthodox or leave of their own accord because they discover how ill-based are their new positions in respect to their old faith. If these historical analogies are pertinent then all thought of Buddhists remaining Buddhists and yet glorifying the ideals of Jesus until their Buddhism is in heart and purpose after the mind of Christ would seem doomed to disappointment. In general, Hindus would not be able to remain in their old communities and still call themselves Hindus after they have been so challenged by

[1] Annual Report of the American Mission in Egypt, 1907, p. 11.

Christ that they have begun to slough off what is erroneous and have become anew through His Spirit.

However, the new factor in the situation is the present diffusion of Christian ideals. In the past it has been true that when wholehearted allegiance to Jesus Christ really began to transform life the new disciples have been expelled from the old community. But this is no longer the assured outcome, and as we have seen there are signs that men may come to God through Christ and yet stay in their old families and communities.[1] If Christ-centered communities continue to grow up within Hinduism or Buddhism or Islam there may be various folds, but all may be illumined by the Spirit of Jesus, and thus there may truly be one flock and one shepherd.

Why the Church is Emphasized

We have seen that the detachment of disciples from old groupings is almost inevitable. But apart from this there are reasons for building converts into an organized Christian Church. These reasons vary with one's background. Some will say Christ's command does not leave the matter open to discussion. For such the question of baptism is not one of expediency, but is part of the Christian heritage handed down from the undivided Church, and over which today Christian workers have no authority. They will, however, have to reckon with the precedent which unquestionably recognizes the Quakers as within the Christian group but as those who do not take that command literally.

[1] In particular, see the noteworthy experience of Manilal C. Parekh as given in *The National Christian Council Review*, vol. 2, pp. 324-329.

Others would base their position on the demonstrated value of the Church—a society and fellowship committed to the great enterprise of carrying out God's purpose in the world. It is soberly estimated that the Church is the most august and spiritually effective body of persons on this planet, and that in every century of its history, including the present one, it has been an extraordinary creative and transforming force.[1] We need not here enter into the proofs of this for it requires "evidence largely delicate and difficult to trace, yet very real and impressively spontaneous and convergent."[2]

The waste and futility of individualism influences some. Impoverishment, they believe, is sure to follow a conscious rejection of the social-institutional element in religion. They believe that the facts of man's essential nature will in the long run and for the masses of men cause a purely individualistic expression of religion to be supplanted by one more social in type. Mutual fellowship and corporate education are necessary for moral discovery and achievement. An Oriental points out that if a piece of charcoal, even if red hot, is put off by itself, it soon grows cold and black; but if you put it with other burning pieces they will keep each other glowing. Most of us would agree on the necessity of a Beloved Community and of loyalty to it as a great means of spiritual growth in the individual. Advocates of this position, while not saying with Rome that baptism in the Church is absolutely essential to salvation, yet stress its unique importance as a means of grace. Baptism is considered the regularly accepted path into

[1] Cf. Rufus Jones in the "Report of the Jerusalem Meeting of the International Missionary Council," vol. I, p. 271.

[2] "Essays," Baron von Hügel, p. 264.

full Christian fellowship, and without that fellowship in some form the highest type of Christian life is not likely to develop. There must be a community of Christians who in spite of their frailty may supplement each other's lives in their weakness and together endeavor to reveal the mind and spirit of their Master. They become the body of Christ visibly incarnating the life which indwells them. Thus the Church is a continuance of the Incarnation—an essential means of helping to show in both individual and corporate ways, what the temper and quality of the Christian life are.

Furthermore, the heart of Christianity has to do with purpose, and disciples in a world of complex need cannot go far with the Christian purpose without being driven together for the sake of attaining their objectives. The more they give themselves to the achievement of a worldwide brotherly social order, and the more they realize what the religious and moral experience undergirding such effort must be, the more will disciples be drawn together.

Some believe that it is impossible for Christianity to survive unless it is built on a great organization of definite, vital, living congregational units gathering Christians together in a tangible, actual, local Christian society. History gives no warrant for a deinstitutionalized Christianity.

There are practical considerations in favor of position V. There is great psychological value in a definite step considered as making a break with the old. Such a stand makes one think through what his position is. That a new disciple has made a public declaration to which he must live up constitutes a reason for his not going back to his old religious practices without careful

consideration. A girl who comes out as a Christian is not only strengthened in her own faith by other Christians but her relatives also will understand why she will not do certain things. A new life calls for a new environment.

Separation from a worn-out tradition and the pouring of one's life into a new and living dispensation of the truth, it is said, has always been and always will be the tragic accompaniment of humanity's social and religious emancipation. Many of those who wish to follow Christ feel that they must make a complete break with their old religious surroundings if they are to maintain the new life. One must be ready to sell everything in order to buy the new treasure. It is the price of freedom and the price will never be less. There has always been iron in the Christian position—"I came not to send peace but a sword. . . . He that gathered not with me scattereth. . . . He that loveth father or mother more than me is not worthy of me."

We need not elaborate the argument since the standard missionary aim reechoing through the decades in almost every missionary treatise since Henry Venn first enunciated it seventy years ago has been the "establishment of self-supporting, self-governing, self-propagating churches." In actual practice modern missions have placed tremendous emphasis on church establishment.

The Frontiers of Christianity Not Delimited by Statistics

The considerations against the position we are now considering have for the most part been given in the

previous chapter. It is evident that an absolute policy of regrouping new disciples in organized Christianity has dangers—numerous and grave—to be guarded against. Some have been tempted to press unduly for results that can be tabulated—as though the frontiers of a spiritual movement like that of Jesus could be precisely marked off by membership in an organization. Another factor which makes us more ready to reconsider methods and see whether exclusive dependence should be placed on the immediate establishment of the Church is an appraisal of the results of what has been very largely a policy of regrouping new disciples about imported forms of church organization. For example, consider the results of missions for the Jews. Ten Protestant denominations are conducting missions to the Jews. An authoritative officer of the Federal Council of the Churches of Christ in America says that he does not know of one mission that has grown into an independent church or has become self-supporting. There are but five Christian Hebrew congregations in the world, three in Russia, one in Toronto and one in Philadelphia. The number is so small as to indicate clearly that the Jews do not respond to "conversionism" as they term the efforts to proselyte them.[1]

Some people are convinced that figures are not the final test of Christian effort, and that membership lists do not delimit the frontiers of Christianity. Such people see constructive results already achieved and inherent in the various positions taken up previous to this chapter. Much as they may long for all peoples to have

[1] Alfred William Anthony, Chairman of the Committee on Good Will Between Jews and Christians, in "The Jewish Problem," p. 13.

a place in the Christian Church they would not appraise the situation mentioned in the previous paragraph solely from a numerical standpoint. But if we take the position of this chapter and place supreme emphasis on the building up of the visible Church—where the results, whatever else they may be, assuredly can be tabulated—then we ought not to labor on from year to year ignoring the test of statistics. The very fact that there are disappointingly few baptisms in various areas of Christian work after so much honest effort should make us alert, however, to observe whether increase in membership of the Christian Church is the only way in which God is working.

Exclusiveness and Displacement vs. *Supplementation and Inclusiveness*

To bring up sharply the issue between this and the previous type suppose we consider the possible analogy between the present marked rapprochement between denominations, and a possible rapprochement between the various faiths.

In Christianity we have various types. Let us take two fairly diverse examples—the Quaker, and the Roman Catholic. These are not merely different organizations; they constitute different ways of fellowship with God. The former bears witness that God's Spirit can find His way to man without depending on priest, or ritual, or sacrament; any man, anywhere, in church or out in the open has direct access to God. The latter type ministers to those who find that God's Spirit best gains access to their lives when a priest, standing between them and God, helps them to surrender to

Him by means of ritual and sacrament. Whether these differences are rooted in different temperaments or are due to long training and tradition, need not be considered here. At least these two types are present and are likely to continue so to be. For most people the question between denominations is not how one will supplant the other. Rather is it how they may supplement each other and work together for the development of the Kingdom of God among men.

An illustration of this change in attitude may be taken from South America. It is generally recognized that the type of Roman Catholicism to be found there is in actual practice most inadequate. In the early days of Protestant work in South America, and possibly for the majority of missionaries still, the missionary objective has been the establishment of Protestant churches. But some of the best Christian minds in touch with South America do not expect the people ever to adopt North American denominationalism and to become Methodists, Baptists and Presbyterians. It is realized that the stimulus and example of Protestant life and effort are vital to the religious development of that continent, but it is not expected that the great body of South America's Roman Catholics will become Protestant. Neither will those Romanists remain just as they are. Very likely their Latin temperament and heritage will as a result of influences released through Protestant effort develop something new and better suited to their need than either Roman Catholicism or Anglo-Saxon denominationalism.

In short, an individual may believe that he belongs to the best denomination, but in these days of federation he probably does not believe that all other people must

come into his church. He expects that each denomination will, in due course, take over any hitherto unappreciated values to be found in other communions, such as periods of silence, ritual, reverential and dignified forms, etc. Any policy of aggressive proselytization on the part of the leaders of one Christian body toward another is deplored.

Suppose now we assume as demonstrated that the world's faiths differ among themselves as to the nature and quantity of truth they possess, as to the quality and degree of dynamic contributed to men and society, the insights afforded into the nature and purpose of man and of God—in short, as to their relative capacity to meet man's most vital needs. Suppose that it be granted at once that these differences between religions are more significant and profound than between the various Christian denominations. Suppose, further, that we are deeply concerned over these differences, since they matter—and, in the long run, matter momentously. Let us then ask ourselves whether as a matter of policy we are going to attempt to detach all peoples from their old groupings and seek to attach them to Christianity; or whether we shall seek to follow the analogy of present interdenominational policy in making our values as winsomely available as possible, expecting those in other groups to absorb these values when appreciated without necessarily coming into our organization. In other words, circumstances are compelling us to consider the arguments for or against Christianity's maintaining toward the other faiths, on the one hand, an attitude of exclusiveness and displacement, or, on the other, an attitude of mutual supplementation and inclusiveness.

Should Gandhi Be Baptized?

In the abstract the issue thus propounded may seem easy of solution. Not so in the concrete. Ask any group of missionaries or intelligent supporters of mission work whether they would like Mahatma Gandhi to become a Baptist, or a Methodist, or a Presbyterian, i. e., to identify himself with some existing church in India, and you will see how divided is the judgment.

It is difficult to get the issue pointed and precise because there would not be agreement as to whether Gandhi could qualify for membership in any denomination. Some say he is already a Christian only he does not call himself one; that he is an instance of *anima naturaliter Christiana,* having refrained, however, from the final act of discipleship; and hence that the issue is only a matter of words. In support of this they may point out that Gandhi has not concealed but instead has made widely known his deep reverence for the person of Christ; and that it is clear that from Him the Mahatma has learned certain of the vital elements in the religion by which he lives. Gandhi openly acknowledges that the ethical teachings of Jesus and His sacrifice command his reverence.[1] *The National Christian Council Review*[2] says that "No one in our generation has done more to direct the attention of that great multitude to whom his name is magic, to Jesus Christ, than has Mr. Gandhi." It is plain, these friends would say, from Mr. Gandhi's own statements that he has identified with Christianity certain views which are no longer held by most of those to whom he would be entitled to

[1] *Young India,* September 4, 1924.
[2] Vol. 44, p. 360.

look for Christian guidance, and that this has held him back.

Others hold that Mr. Gandhi is a Hindu, and that he has never given any ground for thinking that he is anything else. They say he does not yield to Jesus Christ the place of lordship, but that to him Christ is only "one among the most illustrious teachers and prophets the world has seen."[1] Taken as a whole the writings of this eminent Indian show that he is at home and at ease in the universe of Hindu thought as he is not in that of Christianity. The Church probably contains already too many who are not Christians in the strict historical sense. To discuss this question one would have to consider the criteria of what constitutes a Christian. Do these criteria consist in credal acceptance, in membership in an organized body of Christians, in living in and in showing forth the spirit of Christ, or in what?

But suppose it were admitted by all concerned that Gandhi is as worthy of being admitted to some Christian denomination as are others who are taken in. Would you approve of this step? If you visited him would you urge him to be baptized and to join some existing church? Or would you be afraid that such a conversion would be cheaply exploited? Or hold that characters like Gandhi's and Lincoln's are needed outside the Church to take away our conceit and show us that God's Spirit has many ways of working? Gandhi could find other Hindus outside the Church who, especially in recent years, celebrate Christmas in the spirit of an Indian poet's lines: "Great-souled Christ, on this day of your birth we who are not Christians bow before

[1] *Young India*, September 4, 1924.

you. We love and worship you, we non-Christians, for to Asia you are bound by ties of blood."

If one is thinking about the divided sectarian Christianity which we have handed on to India, one might countenance Gandhi's waiting until there are enough like him to be grouped into a thoroughly indigenous organization. However, if one regrets Gandhi's testimony that the throne of his heart is still vacant and believes that his present identification with the system of Ram and Krishna may be preventing him from finding his real *guru,* then one would earnestly wish for conditions to be changed.

The Function of a Master Pilot

The positions of the last three chapters may be contrasted in analogy. Picture various rivers in different lands finding their ways toward the great ocean. Most of these rivers are tortuous and scarcely to be navigated with safety. Those who bend their efforts to Christianize other faiths may be likened to hydraulic engineers who attempt to popularize certain engineering principles and information among the leaders of these faiths so that the course of the streams may be so modified and improved that on them wayfarers can safely find their way to the sea.

Advocates of the position of the previous chapter do not believe that these streams can ever be sufficiently transformed through mere diffusion of knowledge. They, therefore, place supreme emphasis on the Master Pilot. They will work on each stream—deepening the shallows, providing locks around dangerous rapids, and abandoning entirely meandering courses by the substitution of

straighter channels. If in addition the passengers let this Master Pilot guide them, so that although in the old stream they are really traveling a new Way, it is believed that they will reach the sea.

The exclusive policy of this chapter assumes that the Master Pilot never navigates any stream except the one called Christianity; that no other stream has even a single tributary, however small, running back to the same high ranges that sustain Christianity's flow; that therefore these other rivers must soon dry up and cease to be; and hence that passengers on all other streams should trek overland and reembark.

We who are Christians are firmly convinced that the Christian stream is beyond peradventure most direct, most certain, and best charted in every way. For all to use this stream would seem assuredly more practical than to seek to dredge and straighten other channels. But it is a human situation that confronts us. These people are attached to their storied streams. Their homes and their forefathers' homes have been along accustomed banks. Where Christians fare forth seems far distant and an unknown way. Furthermore many have tried the overland trek and relaunching. Not infrequently a certain lassitude called denationalization comes over them. The shores are different, they miss the old trees and flowers along the banks, they are unaccustomed to the new style of vessel. We offer to alter the rigging and to change somewhat the organization of the crew. We even transplant some of their most beloved trees to make the shores attractive to them. But many, clinging to the old stream, truly believe they have found a new Pilot, One to whom they are ready and glad to commit life and destiny.

The problem of these chapters is how to deal with this human situation. Before concluding our consideration we will note a position of maximum aggressiveness.

CHAPTER VI

THE ERADICATION OF OTHER FAITHS

A Campaign of Extermination

While the previous position acknowledgedly detaches disciples from their old groupings, its real aim is positive and constructive. While success would inevitably involve a displacement of the old religions, the aim of the previous type is the building up of the Church. We may therefore distinguish a sixth position. Its genius is destructive.

There have been times when zealous Christians looked upon the ethnic faiths as most of us regard the organized liquor traffic—as something to be hated as a monstrous evil. These other religions were supposed to be for everything Christianity is against; and against everything Christianity is for. Therefore a campaign of extermination was adopted where the aim was destructive, where the policy was that of attack, and where the objective was the eradication of all other faiths. Pugnacious instincts were aroused in what was taken to be an effort to destroy the devil and all his works. Just as in the field of international attitudes one's patriotism has sometimes been judged by the degree of hatred that one could exhibit to another nation, so in the religious world loyalty to Christ has sometimes been

gauged by a display of disdain and scorn for heathenism in all its forms.

The conception which we have been considering may be represented by a sharp line, on one side

Hinduism Buddhism Islam Confucianism Taoism etc.	Christianity

of which is Christianity, and on the other are all the remaining religions. The distinction is between the absolutely true on the one side, and the wholly false on the other. The Lordship of Christ was interpreted as involving the conquest of all other religions by Christianity, so that the former would cease to exist as religious systems.

It was this belief which led Christianity, when grappling with the paganism of Europe, to adopt an unmistakable attitude. It fought the dominant deities tooth and nail and called upon all converts to break with their old gods. Similarly when the Spaniards came to the New World the eradication of the indigenous faiths, considered to be diabolical, was effected by the destruction of Aztec temples and images. The Franciscans boasted that in seven years they had demolished five thousand temples and twenty thousand images.[1]

This spirit of approach has not been wholly absent from modern Protestant missions. Many an educational missionary now living began his career under the in-

[1] H. Priestly, "The Mexican Nation," p. 100.

fluence of the oft-quoted statement made by Duff, the father of educational missions, to his fellow missionaries as he began his remarkable work:

> "While you engage in directly separating as many precious atoms as the stubborn resistance to ordinary appliances will admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train which shall one day explode and tear up the whole from its lowest depths."[1]

An address before one of the early missionary conferences at Shanghai made the assertion that

> . . . "Our great contest as Christian missionaries is with Confucianism. . . . But we have also a preliminary struggle with Buddhism and Tauism. These constitute three mighty fortresses erected by satanic art to impede the progress of Christianity. Let the Christian host of soldiers press on and detail its battalions first to overthrow these strongholds of sin and Satan, and when they are destroyed let another earnest effort be made to destroy the last and strongest of the towers of the enemy."[2]

A recent statement in a Christian monthly devoted to Bible study declares that "Hinduism is a vile Satanic system garbed as a religion." Later it again refers to "this Satanic unspeakably vile heathendom."[3]

[1] George Smith, "Life of Alexander Duff," vol. 1, p. 108.
[2] "Records of the Missionary Conference held at Shanghai," 1877, p. 71.
[3] *Our Hope*, July, 1927, vol. 34, p. 37.

In the Near East the attitude of Christians has been so hostile through the centuries that many find it hard to believe a Christian can be loving.

> "Impossible. For hundreds and hundreds of years the Christians have hated us, have fought us, have invaded the country, killed our people by the thousands, and tried to overthrow the government. But you do nothing but love us, show us every kindness, and give yourselves unselfishly to us. No, never! You cannot be Christians."[1]

In the days of early Protestant efforts among Roman Catholics in South America popular interest could be aroused by diatribes against the unpopular clergy and the church they represented, and there were evangelicals who did not fail to make the most of the opportunity. Some began on the assumption that Roman Catholicism as understood and followed in South America was an evil influence in the life of the country and that persons should be saved from such an evil as from vice or sin. This early attitude of mind on the part of certain missionaries quickly communicated itself to national workers with whom they labored. Not infrequently the national workers became even more antagonistic to the established church than were the missionaries. Misrepresentations have been mutual and disastrous in their effects.

More generally it is acknowledged that in many fields there has been something harsh and forbidding in the traditional attitude of the missionary body to things native, and that the mode of missionary life and the

[1] *Unity*, January 23, 1928, vol. 100, p. 320.

forms and channels of mission effort took shape in an age of contempt.[1] Other religions were all too often studied to discover their errors and evil practices. Witness concerning the discovered values in these other faiths was sometimes hesitatingly given lest it weaken support or soften the impact of Christianity's apologetic.

The zeal, the sacrifice, the decision of character, and the devoted loyalty to Jesus Christ which undergirded most of this work we may well emulate in these days. Nevertheless most missionaries have long since learned that a critical or denunciatory attitude of mind, or even the mere appearance of such an attitude, insures defeat in evangelistic work, however zealous and devoted the evangelist may be. There are still some, however, who make the eradication of other faiths their program.

A theologian of the last generation to whom we most gratefully acknowledge an immense indebtedness for his deeply spiritual yet liberal teaching, puts this aim in its most Christian form:

> "Christianity proposes to win men away from the other religions by bringing them something better, and to take the place of the other religions in the world . . . It proposes to displace the other religions. . . . Christianity sets out for victory. The intention to conquer is characteristic of the gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. . . . In

[1] N. J. Farquhar, *International Review of Missions*, vol. 3, p. 421.

love it intends to conquer. It means to fill the world."[1]

The spirit behind this statement is found in the clause —in love it intends to conquer.

Insidious Approaches Toward a Pugnacious Attitude

Even where the eradication of other faiths is not a conscious aim zealous Christians may carry on their work in such a way as to cause adherents of other religions to think that this is the aim. We must have failed somewhere when the general impression produced on the occasion of certain baptisms is that the missionary belongs to a hostile party which is fighting for its own interests and seeking to gain a victory over the other side. Few men have come into more intimate and sympathetic touch with Buddhist priests than has Dr. Reichelt. Something must be wrong when these men "feel themselves victims of ignorant vilification on the part of Christian workers," a characteristic which, Dr. Reichelt adds, "they had come to think of as inseparably bound up with the proclamation of Jesus."[2]

Even some of the most sympathetic and friendly among non-Christians appear to be unable to see in our missionary work anything other than a desire for conquest of the minds and beliefs of others. To such it looks like religious imperialism where the religion of the humble Nazarene has become the most aggressive, exclusive and powerfully organized religion in the world.

Others are unconsciously influenced by objectives expressed in terms of conquest and victory. For war

[1] William Newton Clarke, "A Study of Christian Missions," pp. 107-8.

[2] *The Chinese Recorder*, vol. 51, pp. 491 ff.

terminology even yet pervades our missionary literature. In recent writings one may find the suggestion that a mission be transferred in order "to shorten the line"; or that a shortage in volunteers for mission work is to be accounted for by the fact that "it is easy to secure recruits when the war is on. But when there is no enemy to be faced then no one goes around the recruiting station." In a very real sense it is true, as was said recently in a paper that reached many outgoing missionaries, that "we are out to fight; we mean to stay the powers of evil and to uproot all unrighteousness." Dangerous concomitants, however, arise from a negative destructive objective and are to be feared.

Due to war metaphors as well as to certain hymns it is not surprising if in the minds of many missionary-hearted folk today the chief concept of missions is still that they are a campaign for the utter destruction of all non-Christian religions because these must be fought and crushed as enemies of the true religion of Christ. The psychological effect of hearing the idea reiterated that Christianity and the other faiths are inherently antagonistic and that there is war to the death between them is to appeal to the instinct of pugnacity. It leads a Christian pastor to pray that the new school for Hindu girls may not succeed, and that the Lord may turn it over to the Christians as an object lesson to the people that a school under such management cannot succeed. People become soldiers of the Lord to destroy His enemies—the rival religions. Any expression of appreciation of another faith is viewed as disloyalty. Under this influence a calm and scientific study of other faiths is almost impossible. There would be only that shrewd investigation of other scriptures like unto the

study of an enemy position before engaging in battle. Even the recognition of another faith on the same platform or in the same conference is considered as dishonoring to Christ. Evangelism and war, however, have so little in common that we should rid our minds of all unconscious bias caused by the employment of the symbolism and vocabulary of warfare in characterizing this other essentially different activity.

Whether it comes from theology, or from war analogies, or from a still unchristianized tendency to pugnacity, many missionaries testify to an insidious temptation in practice to depart from high ideals. I know from experience how imperceptibly one may become partisan and wish his religion to triumph just because it is his. It is so easy to find one's self working for the mere victory of one religious institution over others rather than to bring to men the good news of the love of God in Jesus Christ. But the thrill of partisanship may be mistaken for the love of Christianity. One's dominating thought may become the increase of the number under one's own religious label and with little or no interest or insight to see results which do not bring credit and glory to this particular group. At the center of such efforts is a double motive—to be preachers of the gospel and also to be propagandists of some school of thought or organization. All too often the hearers perceive this and opposition develops, not so much to the gospel itself, as to this accompaniment of the gospel.

Such an emphasis on mere numbers is usually, when present at all, more or less unconscious. And yet missionaries have undoubtedly given the impression to some observers that this is their actual program, even though theoretically they could offer a much worthier motiva-

tion. Tagore warns a young missionary against being "like a cooley-recruiter trying to bring coolies to his master's tea garden." Others call such a program "soul snatching." Jewish leaders who have spoken frankly say that we give the impression of being either coolly indifferent, or as eager to approach them only with the express object of subverting their faith and making proselytes. This type of missionary creates the impression that his interest is merely in finding more sheep for the fold, not in the sheep themselves. The result is to make people Christians rather than Christian.

The sending agencies have sometimes unwittingly stimulated this degradation of evangelization to a campaign for numbers. Missionaries not infrequently testify that they feel an undue pressure upon them to produce numerical results that can be passed on to the giving constituency. The response given to success-stories has tempted some to press unduly for results that can be tabulated.

Acquiescence in Degradation

Only less objectionable than expressed contempt for another religion, or the abuse and misrepresentation of it, is conversion by contrast—acquiescence in an environment of misery and degradation as being that in which converts may be most successfully attracted to Christianity. Evidently a Jewish leader has to take this state of mind into consideration. The president of the London University Zionist Society had been describing how under Turkish rule Palestine has been a stagnant country, burying within itself the resources with which nature has endowed it, sunk in mental lethargy,

disfigured by poverty and disease, and incapable of giving to the world any message. The Zionists hope to change these conditions. It was assumed that the Palestine thus changed will afford a less favorable field for winning converts to Christianity. "But Jews cannot believe," he writes,[1] "that that consideration will weigh against Zionism with the great body of enlightened Christians."

Very nearly the position which the Zionist feared must have been held, possibly unconsciously, by a leader in missionary effort who, after describing various reform movements in non-Christian religions, added, "These efforts are, unfortunately, succeeding to a great degree, and many are thus being kept away from Christianity who were open to receive it." Similarly, a Ceylon missionary regretted that the writings of certain Hindu saints are so good that they make it difficult to get people to adopt Christianity. Instead of welcoming all that is best in what one finds and thanking God for such good material with which to build, the existence of such material is half resented.

Similarly there is occasionally reluctance on the part of a Christian to share the credit for possessing humanitarian dynamic by admitting the success of schools for the blind run by Hongwanji in Japan. Again when modern Buddhist publications affirm that part of the Buddhist goal is to make a better and a happier world, some Christians are not only surprised but also disappointed at this lapse from what they understand to be a wholly reprehensible Buddhist orthodoxy. A policy of eradication needs and desires to keep the gap between Christianity and other paths as great as possible.

[1] *Bible Lands*, July, 1919, pp. 355-356.

The Militant Reaction from Non-Christians

Anything which gives the impression of a policy of eradication is a source of friction and hatred. This is almost inevitable where things sacred to others are rough-handled. Experience in South America has led to the general opinion that direct attacks on the Romanish system are unwise. They do not convince or influence faithful Catholics, but rather embitter them, while they provoke a counterattack by the hierarchy. Attacks tend to prejudice the more seriously minded among the general public, who as a rule know more about the sins and shortcomings of Catholicism than can be told them.

Heretofore the Oriental faiths have not, as a rule, been intolerant of other religions. But under the sting of attack by Christianity the instinctive reply is to adopt an attitude of defense and to retaliate in the same militant way in which the attack is made. This kind of a struggle is fatal to any sympathetic understanding of Jesus and His message. It will not make a better world if the spirit of eradication is generalized and other faiths learn the tactics of the crusading type. We do not want eleven living faiths each one hundred per cent opposed to the others. This would require in each a concentration of effort on the perfection of its organization as an efficient propaganda agency. Every accession of such emphasis would stir up similar activity in opposing camps, and the final triumph would be in the nature of a victory of the strongest organization. Our knowledge of history should lead us to do everything possible to avoid such a consummation.

The ethical sensitivity, however, of some believers in

faiths other than Christianity will not allow them to retaliate. Two eminent Jewish leaders, when discussing what they felt to be the unchristian character of certain approaches to Jews by Christians, said that "we somehow feel that it would be a wrong thing if we were to set ourselves actively and energetically to undermine your people's faith in Christianity."

Lest the direct and indirect effects of the eradicative type seem to be exaggerated here, let us recall that all who go abroad are not as free from a narrow provincial outlook on culture and religion as the reader may be. When we think of missions we must have in mind not only the larger societies but also many smaller ones which do not cooperate in missionary councils, do not enter into agreements of comity, and are as a law unto themselves. The attitudes and methods they manifest must be included in the total impact of Christianity on other faiths.

Recognition that Ethnic Faiths Render Positive Services

We can note a gradual broadening in missionary attitude toward other faiths. At the beginning the attitude of the evangelist was frankly iconoclastic in regard to everything outside the religious experience that he knew. When it became impossible to hold a picture of unrelieved darkness we began to realize that there were gleams of light in the other faiths. The exceedingly able work done on the missionary message in relation to non-Christian religions in Commission IV of the World Missionary Conference, Edinburgh, 1910, and still more in Volume I of the Report of the Jerusalem Meeting of the International Missionary Council of 1928, has led

many to see that a sympathetic appreciation of the values in other religions is essential for the Christian worker.

Many now think of other faiths as imperfect and incomplete expressions of the ideas and aspirations perfectly expressed and completely fulfilled in Christ alone. They think of these other faiths not as coming directly from satanic sources, nor as the selfish results of priestcraft. A certain tenderness comes into the attitude toward these other faiths as they are seen to be the earnest attempts of human folk to find God. One can scarcely love the person and hate his religion, for it is too much a part of the person, too much an outgrowth of what he is and has been.

Moreover, it is now seen that ethnic faiths do perform some positive function for their peoples. An experienced head of a Christian college in India recently testified that he would rather have the man who bowed down to a daub of red paint upon a stone than a materialist.[1] To the same effect was a statement adopted by the formal vote at the Jerusalem meeting of the International Missionary Council declaring that "except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none."[2]

From this standpoint, a contest among religions for eradication is a misconception of missionary effort. We do not aim at the displacement of other religions even though this may be an ultimate result. The basis for

[1] "The Jerusalem Meeting of the International Missionary Council," 1928, vol. 1, p. 296.
[2] *Ibid.*, vol. II, p. 204.

Christian witness bearing is positive and is not worthily strengthened by a carping criticism of those who, in some instances at least, have been among the noblest teachers the world has known.

CHAPTER VII

CONSTRUCTIVE SUMMARY

The Fallacy of Labels

BEFORE deciding on which one of the previous types of initiative toward people of another faith is ideal one should decide to what extent one's interest is to be in labels. When the Kingdom of God comes on earth do we expect that all religious people will be called "Christians," the word first acquired by the disciples of Christ at Antioch? We are interested in erecting the great Building of Humanity. The seers and prophets of each land are at work upon their respective sections. The architecture of each wing is characteristic of the culture of that land,—and in this we heartily rejoice. But as yet there are vital and contrasting differences for health in the various wings, differences in plumbing, ventilation and internal arrangement. We believe we know an Architect who can help each group, our own included, to build according to basal and essential principles. Even now each group is taking some suggestions from Him. The question of this section is whether emphasis shall be placed upon the name now used for each wing, or attention shall be concentrated so that brick after brick, beam after beam shall be truly laid.

In other words, would we prefer that a man should call himself a Moslem and respond to situations like a Christian, or that he should call himself a Christian, however he may act? Would we prefer that a person should call himself a Confucianist and believe in a God of peace, or call himself a Christian and believe in a God of war? I have felt closer spiritual fellowship with a deeply religious Brahman than with a fellow passenger labeled "Christian" and yet who called my Indian friend "nigger." There are Jews more Christian than many of the people who send them missionaries. Jesus himself was not labeled "Christian."

Something of this insight which looks beneath formal nomenclature was expressed by Lessing in his "Nathan the Wise." In that drama there is a dialogue between the Knight Templar and Nathan, the first a devout Christian; the second, a devout Jew. Finally the Templar, in amazement, says: "Nathan, Nathan, you are a Christian. By God, you are a Christian. There has never been a better Christian." And Nathan answers, "Happy we, for what makes me a Christian for you, makes you a Jew for me." The principle was stated more abstractly by Richard Roberts at the Student Volunteer Convention of 1928,[1] when he said that "It does not matter very much whether the people of India and of China ever call themselves Christians, if they are brought into the friendship that is in Jesus Christ." Let us not be found caring more that people should be called Christian, than that they should be genuinely interested in the attitudes and purposes for which Christ Himself cared.

[1] "Students and the Future of Christian Missions," 1928, p. 15.

This does not mean that names make no difference, for names carry connotations from which they cannot be separated. The name Krishna inevitably recalls not only the noble character of the Bhagavad-Gita, but the lascivious personage of the Puranas. I cannot agree with Dean Inge when he says that it does not matter very much whether Asiatics call the being they worship Buddha or Christ so long as the same attributes are ascribed to this being. There is a tang, a flavor, a history, a general character, a flood of memories and associations, that cling to a name and do not rapidly change. It is practically impossible to empty a great historic title of its characteristic content and to fill it with another characteristic meaning. But I do recognize that there are sure to be many people who are not going to change names, and that the matter of labels is not the first and vital concern. Certainly all of us wish to distinguish between qualitative Christianity and label-Christianity.

In fact we must make this distinction if we are to follow Christ who was supremely indifferent to outward things if only the inward change of heart were accomplished. To the Pharisees who were seeking to bring more and more under their label without solicitude for inner change, he uttered that terrible denunciation: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves." Against the narrow bigotry which believes that a man can be saved only by belonging to a sect, Christ uttered the words: "Many shall come from the east and the west and the north and the south, and sit down in the kingdom of God, but the

children of the kingdom shall be cast out." He chose a pagan Roman as the type of supreme faith, and an outcast Samaritan as the type of perfect charity. One may have the outward symbols but "if any man hath not the spirit of Christ he is none of his." He gives the direct warning that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." No, Jesus was not interested in labels. "Other sheep I have which are not of this fold." For him it would have been superstition to believe that mere group terminology could ensure salvation. No outward profession of a creed had any value for Him apart from the inner faith which went with it. We who are called Christians may well remember that the profession of a religion without its practice was the form of hypocrisy which He challenged most of all.

From this standpoint I sometimes shrink from speaking of "the non-Christian religions." The expression is almost necessary as a brief term for religions which as a matter of fact are not Christocentric. The hesitation, however, comes from the ethical connotation of "non-Christian." True, there are religions for which in their classic or degraded forms the term in this latter derogatory sense seems most fitting. But suppose that the question of an Indian Christian still rings in your ears as to why Gandhi and Natarajan remind people of Christ more than do many of those who are in the Church. Under these circumstances is it not a little disconcerting to speak of these two men as "non-Christians"? At this point one is inclined to make a distinction between a person and his religion, and to say that while it may seem incongruous to call Gandhi a

"non-Christian," it is correct to speak of his professed faith (Hinduism) as a non-Christian religion. It is certainly true that Christianity centers in Christ, and that Gandhi professes adherence to a religiŏn that centers in Krishna. In this sense the term is correct and its use inevitable. We simply note that its use may obscure for some the issues raised by the increased modern appreciation that in religions as well as in individuals there is a mixture of good and bad. It would be the height of naïveté to treat a religion as a single homogenious unit.[1]

It is well that we do not feel compelled to insist on labels, for the word "Christian" will not for some time be acceptable in certain areas. In Turkey, for example, the word connotes "Armenian" and "Greek," those who for centuries have been hereditary enemies of the Turks. A Christian is one who hates. The cross is a sign of persecution. There has been a fixed idea in the minds of many Turks that to become a Christian is to turn traitor to the state, to deny one's people, and to sell one's birthright. The acts of the so-called Christian nations have helped to make the word "Christian" signify warlike imperialistic forces hostile to Islam. When a well-known educator was signing up his papers for entrance into Turkey and had written "Christian" in answer to the question calling for his religion, his attendant told him to insert "Protestant" instead of

[1] Note the definition of Hindu formulated by a professor in the Central Hindu University: "Any and every one is a Hindu (1) who does not repudiate that designation; or, better still, because more positive, who says he is a Hindu, and (2) accepts any of the many beliefs and follows any of the many practices that are anywhere regarded as Hindu." Govinda Das, "Hinduism," p. 57.

"Christian," for the latter was too harsh a word, about which the hates of centuries had focused. A missionary secretary says that for the same reason the Church in Turkey will hardly be called the "Christian" church, though it may be called the Church of Jesus Christ. Perhaps we can tell how they feel if we imagine how most Protestants would shrink from being called "Jesuits"—a word by derivation thoroughly good, but made repugnant for many by association. There are many in Turkey, therefore, who humbly and earnestly follow Jesus but refuse to join a group called Christians.

Similarly, a recent conference of Christian workers in Turkey has challenged the phrase "becoming a Christian." There seemed to be general agreement among them that the phrase and the conventional act corresponding to it had lost all moral and spiritual significance and had taken on a mere political meaning. Referring to this a missionary leader in Egypt asked a general conference of Christian workers, "Are we here to redeem names that have become corrupted? Or are we here to redeem human lives and to impart spiritual values whatever may be the names that will truly represent them? Whether this product is to be labeled 'Christian' or 'Jesus-way Moslem' or by some other name, does it really matter?" It is not unusual to find educated men who have broken intellectually and religiously with Islam, but who proudly proclaim, "I am a Moslem," for socially and politically they are.

The way of insight which looks beneath the label is not easy. The local missionary association in Honolulu gave a prize of one hundred dollars for the best essay on "Why my religion is best." The third prize was won by a Buddhist. The secretary in charge saw spir-

ituality in the essay of that boy, and invited him to attend the Christian Sunday school. This the young man did, but he went also to the Buddhist temple. Finally the secretary asked him to teach the Bible in the Christian Sunday school. He did not raise with his colleagues the question as to the boy's being a Buddhist. The lad was spiritual; he had studied the Bible; it was judged that his influence would be good. Here the secretary decided to put reality as he saw it above mere name.

A more important decision centered about a certain Chinese of an interior city of China. People spoke of him as the most respected man in town. He was head of the one government school. His education, so far as gained in schools, was entirely of the old-fashioned type; but in that ancient, Chinese lore he was the best educated man in town. For ten years, though a regular attendant at church, though leading in prayer and serving, he had steadily refused to be baptized and become a member of the church. To invitations to join, he had always replied that he wanted his freedom, and that there were certain things in Buddhist literature that he found equally helpful with the finest things in the Bible, things of which he had an exceedingly high appreciation. He also had a feeling that, being in the employ of the mission, he did not want to join the church for the very reason that ninety-nine out of a hundred would find this the line of least resistance. He probably had reservations also with regard to ancestor worship. Very likely he would resent being called a Buddhist more than being called a Christian. In actual life he was about the most thorough Christian known in that community, being loyal, true, unselfish, one of

those men who never disappoint. Furthermore, almost all the older girls of his school became Christians. Unquestionably he had a very strong share in molding their lives, being not only a moral but also a religious and Christian influence. The Christians needed a principal for their school. Ought his call to be conditioned on his being baptized and hence being called a Christian?

A similar situation was faced by a bishop in India. He believed thoroughly in the essential Christian character and attitude of a certain Indian friend who was willing to serve under him. People regarded this man as a Hindu, because he had never formally broken with his old community. The bishop took the unusual step of laying his hands on the young man's head and commissioning him for service as a "social servant of Jesus Christ."

We venture to believe that a lessened emphasis on classification has a truly practical bearing. Christians will most satisfy those who enter their fellowship from other faiths, if they meet these people as men and women and not as Jews or Buddhists. We cannot too clearly realize that human contacts are essentially between men and men—not between religion and religion.

Six Helpful Principles

In judging between the various types of work presented in the previous chapters, six principles will help. First, the principle of variety in approach. Manifestly no single procedure can be designated as the absolute and only way of approach. Each situation is in a sense unique and conditions its own treatment. In one place

because of ingrained prejudice the most that can be done may be the development of good will and friendliness; in another the way may be open for the frankest, fullest sharing.

Moreover, the people to whom we go very greatly differ. On the one hand, we go to certain Buddhists and Hindus who are well educated, sensitive, and in accordance with their religions spiritually minded. On the other, we go to groups whose fathers for untold generations have built their huts out of grass and mud, have scratched the ground with little hoes, and when in ill health, unlucky in fighting, trading, hunting or in domestic affairs, consult one of their medicine men in order to reverse their luck by ceremonies, charms, fetishes and magical decoctions. It may be possible to plane a very coarse board with a very fine plane, but it takes much longer at the start, and sometimes the plane does not bite in at all. Soils do differ. Evangelism is not a stereotyped procedure irrespective of the person with whom it deals. The method varies with the individual and changes as he changes. Different groups are at different stages. The master workman, therefore, will not be limited to one procedure.

As a matter of fact the Kingdom is coming as our Lord said it would—as leaven silently permeating the minds and hearts of men; and as a mustard seed with manifest outward growth until it can be seen to be a great tree—the organized Christian Church. More than one way is needed; and more than one is worthy. While working for and welcoming to the Christian fellowship all who can make the change, nevertheless we may see God working through Christ for the redemption of the group thought of other pilgrims who will never be

labeled "Christian." From this viewpoint every step toward growth and purification is of God and prepares men better to catch the mind and spirit of Christ. Each way has its dangers and its advantages. Our Lord, Himself, seemed to have a remarkable capacity for accomplishing His ends without devising machinery and organization. He was willing that tares should grow with the wheat—as though He trusted the wheat a good deal more than we do. May God enable us to see in each area or situation the moving of His Spirit.

There is the principle of variety in results—a variety over which we may not have control. Some who experience the Christ will feel impelled to confess Him fully and to identify themselves with an organized group called by His name. Some who begin by attempting to live His spirit in their old groupings will be forced out and they certainly should be received into the Christian fellowship. There are indications that still others may abide in their old communities, working as leaven toward the Christianizing of the system, so that more and more the spirit of Christianity will be a subtle, pervasive influence affecting the whole of life. They may have to suffer all sorts of persecutions and distresses and yet professing and practicing their faith in true Christlike meekness and forgiveness they may become transformers of the old faith.

Third, there is the principle of teamwork. The total Christian approach to human need has had various arms of service. It has long been customary to speak of educational, of medical, and of evangelistic missions. The teacher, or the doctor, or the district worker could feel that each was doing his bit in a large and significant movement. Into this teamwork has come the rural

and industrial specialist. Similarly the creation of good will, sharing and permeating may each have its place not simply on their own account but as parts of a larger whole.

The principle of by-products emphasizes the fact that the stimulation of another faith or the ethicizing of another system can often be most certainly attained indirectly. The history of the contact of Christianity with other faiths shows that frequently the very best way to stimulate the removal of the defective and the transitory in other faiths is indirect—by bringing their adherents into touch with Jesus Christ. When the followers of Krishna and those of Buddha come into the presence of Christ there develops a sense of shame concerning the less worthy and a revival of the best elements in their traditions, a reinterpretation of these best elements in the spirit of Christ, and a new spiritual thirst. We know no greater stimulus, no greater spring of moral energy.

Some hold that it is just those who are appealing for a very positive stand with reference to Jesus Christ who are producing the greatest leavening results. In every land Christian teachers who care immensely what religious way their pupils finally decide to take could tell of many an awakened religious life on the part of one who has not consciously accepted Christianity. "When I came to this college," said a Druse student who was finishing her course in a Christian institution in the Near East, "I did not know what the Druse religion was, other than that it meant to be good. Now I have a better idea of what it means to be good, and I am going back to be a better Druse." Over and over

again it is observed that the more aggressive objective is what actually produces such a valuable by-product.

Then there is the principle of talents. Different persons under exactly the same circumstances might be justified in using different approaches because of their own differing abilities. Some people are fitted by temperament and training to do one kind of work, some another; and there is a real need for different kinds of people to help in the delicate and complicated religious adjustments man must make. Doubless each of us has some favorite form of constructive religious work which we would most like to do or to support. That need not blind us, however, to the fact that there are other people who are drawn through capacity and experience to other types of work. Sending societies up to a certain point have an elastic policy recognizing individual abilities and dispositions in their workers.

Lastly there is the principle of conviction. It is usually this that determines how far to the right or to the left on the scale one is willing to enlist in work or in support. If Christianity is only a little better than other systems one could more complacently adopt a less aggressive type of initiative. Personally I believe that the life philosophy, the practical ethic and the religious system which one adopts make an enormous difference. I have the conviction that nothing will refashion the nations and the world so certainly as that individuals should experience and manifest the spirit and power of Christ. To me it is essential that the life and work of Jesus Christ should be made available to every person and to every system. Therefore I should work most happily and with most conviction well toward the right on the scale. I should not wish to dissipate my own

supreme purpose by working toward merely the leavening of another faith if the way were open to helping people to make Jesus Christ so central in their lives that they will worship God in Him with all their being and will find their wills molded by this supreme allegiance.

While, therefore, I can understand how the discrimination, preservation and creation of values in every religion has worth, and while I can understand how a person might be attracted by the possibility of starting a revival within Hinduism or Buddhism comparable to Protestantism in Christianity, I can also understand why missionary societies with a sincere conviction that they can mediate supreme values do not commission men mainly to produce progressive changes in the various religions. Christianity is not primarily a search—man's reaching up to God. It is also God's approach to man —a distinction that should not become blurred. Christians have not created all their values; they received them. Hence those who have had a vital Christian experience believe that their obligation of sharing is not summed up completely in a process of reciprocal search.

PART II

WAYS DIFFERING IN INDUCEMENTS OFFERED

CHAPTER VIII

COERCION

In the various sections which follow it will be seen that there are non-Christians whose characters and opinions we must respect as well as Christians who point out that there are both honorable and dishonorable methods of commending one's religion. Manifestly it is the duty of those concerned to discriminate carefully between methods and to shun those that are unworthy. In the effort to influence the adherents of another religion than one's own friction often centers about the use of inducements. From this standpoint, six types can be distinguished. Let us draw up a scale, this time beginning on the left with the strongest possible inducement, and ending on the right with what many would regard as the weakest (Fig. 9).

The most aggressive way to induce a person to change his religion is to use physical force, persecution, threats of loss, veiled coercion, or undue pressure. Few would defend these methods now, but it is well to remember

that the conversion of most of Europe, with the exception of Great Britain and Ireland, was hastened by the

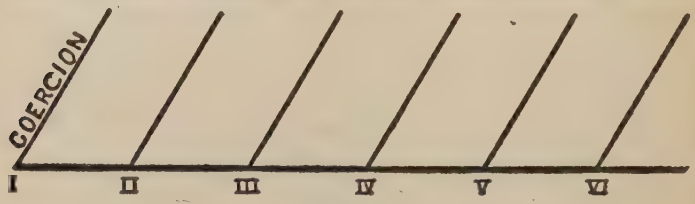

Fig. 9

use of physical force. We are told[1] that from the days of Constantine down to a period well within the nineteenth century comparatively few Christians would have rejected the proposition that it is lawful, and in many cases advisable, for missionaries to avail themselves of political influences and the imposition of civil disabilities in order to facoilitate the prosection of their work.

During the Middle Ages the writings of St. Augustine exercised a dominating influence over the missionary policy of Christendom. His writings include several passages in which he urges that the pagans in Hippo and in the surrounding district ought to be punished with death if they persisted in their refusal to embrace the Christian faith. Probably most of his readers accepted his interpretation of the words in the parable of the Great Supper, "compel them to come in," as affording authorization for the employment of force in order to obtain an acceptance of the Christian faith.

St. Francis Xavier, one of the humblest and most loving-hearted saints that has ever lived, in his letters often called for the power of the King of Portugal to

[1] C. H. Robinson, "History of Christian Missions," pp. 18-20.

be exercised to compel Buddhists and Hindus to become Christians. This devoted servant of Christ had such zeal to transform the world that he underestimated the unaided power of love and goodness and overestimated the effectiveness of coercive measures. Thus it was that zealous Christians in the time of Augustine pictured themselves as meeting in heaven those whom they had compelled to be baptized, and as then receiving thanks for their methods of compulsion. Even when we judge such methods as ill advised, let us not fail to note the tremendous earnestness of those who practiced them and who counted no price too great to pay if only men could be saved.

The issue underlying this type of initiative toward another faith arises in other realms than religion. For example, a Western physician in India found himself in the midst of an oncoming cholera epidemic. He urged the peasants about him to be inoculated. They had never before heard of this process, nor did they have any understanding of Western medical theory. Hence they did not care for inoculation. The doctor had full confidence in his precaution, and felt entirely confident that he could save the people of the district. He felt justified, therefore, in using coercive measures, even to the extent of having people who resisted caught by force until the injection had been made. The government repudiated his action and sent this zealous and well-meaning servant of the community out of the province. The doctor very likely felt that if he had been allowed to carry out his plan, the people later on would have been loud in their praise when they came to see how they had escaped cholera.

Instances of international pressure to secure conver-

sions in Christian work abroad are fortunately practically non-existent today. Only remnants of any use of coercion can be found. It is said that the Christian general, Feng Yu Hsiang, compelled all his soldiers to attend Christian religious services and to learn to read the Bible. Possibly there is here and there a missionary home in which the servants come to feel that they must be baptized Christians in order to retain their jobs. At a conference of missionaries and board secretaries in New York on the recent troubled situation in China it seemed necessary to voice the judgment that "somehow we must divorce Christianity in China from the element of force and compulsion, otherwise we can make no headway." However, on the whole, respect for the personalities of others is so widely characteristic of the foreign staff that practically no remnant of persecution and coercion remains in modern mission work.

No further attention need be given here to this type. It will serve as a background, however, for other types which follow, and will show how ethical insight as it develops may cause the laying aside of a method which at one time was thoroughly approved.

CHAPTER IX

INDUCEMENTS AS THE DETERMINING FACTOR IN CONVERSION

Lures Used in Early Missions

Less aggressive than coercion is the use of political, social, educational and economic inducements in such a way as to tempt people to make a nominal change of religion without a change of heart and so to make these inducements become the determining motive in baptism.

A reliable historian of missions tells us that the principle of endeavoring to spread the Christian faith by the direct offer of material inducements is still accepted by the representatives of many Roman Catholic missions. He specified one district where small loans were granted to all who were willing to attend church, on the understanding that these loans would not be repayable as long as those who received them continued to attend. An elaborate work, which has received the official sanction of the Roman Church, is cited wherein the author arrives at the conclusion that interference by European missionaries in Chinese lawsuits is a means designed by Providence to draw to religion the simple country people.[1] A recent report tells of one Roman Catholic center for the distribution of famine relief which displayed a notice "for Catholic babies only";

[1] Cf. C. H. Robinson, "History of Christian Missions," pp. 19-22.

and of another for general relief which was also limited to Roman Catholics.

But this type is by no means limited to non-Protestants. The historian to whom reference has been made says that in the early days of Protestant missions it was thought to be right to make use of material inducements in order to hasten the work of conversion. Cases are said to be found in all parts of the mission field in which converts had been induced to make a profession of their Christian faith in the hope that they might secure for themselves material advantages. In some instances, so the historian asserts, the responsibility for arousing this hope rested upon the missionaries.[1]

Practices Which May Appear as Bribes

It is frequently rumored among non-Christians that missionaries actually give money to people to persuade them to become Christians. We may assume that rewards in actual cash are not given by any reputable missionary society. However, critical non-Christians say that methods amounting in practice to bribery are still used.

Many non-Christians certainly come to have the idea that philanthropic work by Christians is merely a short-cut method for winning converts. When this impression that all converts are simply "eating the foreign church" is found among the ignorant and uninformed it can be greatly discounted. Nevertheless, something has gone wrong when a country woman, asked as to why she did not become a Christian, answered that she

[1] *Ibid.*

saw no reason in believing, "as I have more to eat than any of my Christian neighbors." Similarly a wholesome atmosphere has not been created when a man comes with three daughters whom he wishes to register in a mission school and for whom he desires scholarships. On being told that all the scholarships have been taken he offers to have his whole family unite with the Church. He looks quite puzzled and unconvinced when he is told that no difference is made in this school in the fees paid by Christians and non-Christians. Conditions are still worse when a Christian preacher naïvely tells the missionary, "if you don't give special privileges to Christians, some of them will be asking what is the advantage of being a Christian." It is lamentable that so many of the common people think if they were only to become Christians they would be employed as evangelists or otherwise cared for all the rest of their lives.

But such an impression concerning the motive for devoted Christian service is found not alone among the ignorant. Mahatma Gandhi has expressed the opinion that the great educational and curative institutions of Christian missions have been established, not for their own sakes, but as an aid to proselytization.[1] This form of recruiting non-Christians to Christianity has recently been compared by a leading non-Christian[2] to the way laborers are recruited to colonies or soldiers to regiments by prospects of social and economic amelioration, better food, better clothing, better housing, and a more protected life. Those who produce the impression just described should not be too hastily condemned. For

[1] *Young India*, December 17, 1925.
[2] *The Indian Social Reformer*, vol. 36, p. 686.

even with the best of intentions it is hard to prevent irreligious conversion. In many areas becoming a Christian does lead to social advancement of one sort or another, so here it is very difficult to exclude arguments appealing to desire for such advancement.

This is especially true in the work among sixty million illiterate poverty-stricken outcastes of India. And would you blame them for being attracted by material inducements? Crushed by Hinduism, oppressed by landlords, ruined by money-lenders, tyrannized over by the police and other petty officials, living on coarse grain and millet with no meat except that of the carcasses of cattle which had died of disease or a natural death, dispossessed of land, called "untouchables" and treated as such, never permitted to enter the temples of Hinduism, only recently permitted to go to school—can you blame them for a shift to the Christian group where there is promise of more abundant life for body, mind and spirit? They adopted Christianity because it "proclaimed release for the captives" and offered "to set free the oppressed, and to proclaim the Lord's year of favour."

Many pioneer missionaries among these people (though by no means all) became the *mai bap* (father-mother) of those who professed Christianity, helping them in all matters whenever help was required. If a money-lender threatened the Christians, they went to the missionary who was ready to help the poor against the rich; if a landed proprietor gave less to his Christian workmen than was their due, the missionary was called upon; if the police maltreated Christian villagers, the missionary used his influence and the police were taught to let Christians alone. In short, the missionary

made it his business, as far as lay in his power, to see that no harm, no oppression, no tyranny, no injustice of any kind, should come near his Christians. From the standpoint of the majority of the people the most successful missionary was the one who was most intimate with the greatest number of government officials of the district. The fact that a mass movement is making no headway in a certain area has been explained by the statement that it is in charge of an Indian who cannot wield the influence nor dispense the benefits that many Westerners do.

There are many missionaries and many missions who look askance at this extreme form of mass conversion. Nevertheless, somewhat of this use of inducements has been going on in mass movement areas for seventy years. Political changes are reducing the possibility of using such inducements, for more and more the control of affairs in the provinces is passing into the hands of non-Christian Indian officials, and the Western missionary is gradually losing some of the prestige which came from his race and from civilization. It is a fair question whether or not it is a gain that social and political changes are tending to remove such opportunities, so that the essence of the Gospel must more and more be the determining factor in conversion.

In many places missions do not attempt to establish schools for the general population, as this is one of the functions of government. These missions provide education and training simply for those within the fold of the Church. Here again no bribe is intended. But often the effect on the pupils is to put a premium on being a Christian because of the money value of an education since certain material advantages accrue to

those who profess Christ. It is known that some take a Christian stand not from any inner change or heartfelt desire but merely to gain the material rewards. Again, during the years of civil warfare and plunder preceding the Nationalist régime in China, mission property under the protection of treaties and of a foreign flag became a haven of refuge for many people. In numerous places the crowds seeking this protection became so large that the missions made it a rule to admit only church members to this protection. No bribe was intended, but in some places the plan worked out as though bribery had been planned.

Unfortunate Results

The results of the "helping system"[1] have become manifest in experience. A veteran missionary when reviewing the history of his mission's work in a mass movement area, made the judgment that the assumption in one form or another by the mission of the responsibility for the temporal support of converts had actually, though unconsciously, placed before these converts a worldly motive to profess the new faith, at the same time perpetuating a usage burdensome to the mission and injurious to the cause of Christianity.[2]

Results of this type of approach may be unstable. A report of one of the largest societies tells how some twenty years ago in one area an attempt was made to change the long followed policy of freely employing new converts, freely giving medicines, and freely edu-

[1] A good account of this, to which I am indebted, can be found in the *National Christian Council Review*, vol. 47, pp. 291-300.
[2] Andrew Gordon, "Our India Mission," p. 423.

cating scholars. "Many converts fell away altogether, others became sullen, and in some places the whole work of years had to be virtually disbanded and reconstructed from the foundations." If a missionary, after looking into a case, refuses to write a *chit* to the magistrate or refuses to help in the way he is asked, the Christians of a village have been known to cease to accept teaching from the local preacher, to attend church services, and to subscribe to church funds. If a Roman Catholic father happens to be near and is found ready to offer the needed help, they have been known to change en masse to the Roman Church.

Even where such converts remain at least nominally Protestant, the results may be unsatisfactory. Recently in an area where the hope of material advancement had been a large factor in causing a change of religion the chairman of the committee on evangelism reported an increase for the year of 4,764 converts. He said, however, that he did not find his soul singing over this number because people lured in this way constituted a problem instead of becoming a center of purposeful activity. On the whole, his judgment was that his mission, after baptizing people for twenty-five years at the rate just specified, possesses little evidence or hope that these converts will become self-sustaining centers of propagation.

In fact, a great danger from the use of inducements is that the converts and the church which they form may become self-interested. The uppermost consideration is apt to be "What do we get out of this?" The members come to regard the church as existing primarily for their welfare and convenience and only secondarily for such service as it may render the community.

The baptism of a large number of people who seek for material ends tends so to dilute the Christian influence of the Church that in the long run the process tends to defeat its own objective. Certainly the long continued use of inducements as the determining factor in conversion places an unspiritual premium on being a Christian and establishes a heritage of dependence which is bound to make trouble in the future. It takes the heart out of a new worker to come unexpectedly into a situation where there has been an unspiritual basis for conversion.

The Defense by the Shepherd

Many missionaries frankly acknowledge and defend the use of social, educational and economic inducements to secure conversion. "That I may by all means save some" keeps ringing in their ears. They claim that while no great inner change may have taken place before baptism, even the nominal identification with Christianity gives an opportunity for definite constructive Christian nurture, while the second and third generations may become Christian. Many missionaries following this plan realize that the conditions which they set for entrance into the Church are low. But they say that their object is not to swell the statistics of conversions (as some of their critics suppose) but to bring as many as possible into a social relationship where restraints upon harmful and immoral practices will begin to function and where the steady influence will be toward the ultimate conversion of the heart and mind, as well. Anyone who has worked in such communities knows scores of men and women who have come into

the Church in this way and later have become truly converted.

If it be a question of giving relief funds to Christians only the answer might be in the words of Paul—"Let us work that which is good toward all men, and especially toward them that are of the household of faith." Or it could be said that funds are limited and that the first responsibility is to the Church. Many a missionary would say that if he were running a mission school having a limited capacity, he would consider it his duty to give preference to Christian applicants, inasmuch as the money given for the support of the school was subscribed in order to make Christians and to propagate Christianity. If the non-Christian finds out about this policy and declares himself Christian with seeming earnestness but in reality only to get into the school, a missionary of this type generally feels that he is not responsible for this low motivation. He would not wish any man to become a Christian for any reason other than that the person and power of Jesus Christ had so appealed to him that he could do no other. Nevertheless, every missionary knows that many people are not markedly thoughtful; and just because such people are unthinking or illiterate the missionary feels the need of using inducements. It is argued that they must be taken as they are and a deeper religious experience developed in them through contact with Christian disciples and through Christian training.

Similarly it is contended that missionaries are justified in giving free medical attention to Christians and not to non-Christians because Christians will be propagators of the faith. For the missionary the supreme object is building up the Christian community physi-

cally, intellectually and spiritually, so that it can be a power of good. Hence he has an obligation to this community which he manifestly cannot assume for all people of the land. If anyone were to remonstrate with a pastor who made a practice of assisting his flock in their legal fights, boundary disputes, demands for rents or other controversies, he would be likely to answer: "What else shall I do? I am the shepherd of these people. If my sheep get into trouble it is the business of their pastor to get them out. The results may not be ideal, but this is a necessary evil that cannot be avoided."

Doing Good to Convert vs. *Converting to do Good*

But we have here precisely the urgent question, "Are the bad results a necessary evil that cannot be avoided?" One must decide whether the object is to do good to men in order to convert them (the position of this chapter), or whether one wishes to convert men in order to do them good. As Christian leaders have become aware of the unfortunate results of holding forth too many material advantages or of holding these for too long a period some have attempted to avoid the trouble by raising the standard of membership or by placing a limit on the number of converts to be received each year. Others have attempted to devise better tests for detecting the reality or unreality of professed inner changes. Or again, precautions are taken such as posting a sign where famine relief is being administered, saying that no members will be received into the Church until six months or a year after the famine has ceased. One worker adopted the practice of not making use exclusively of Christians as

house servants in order to guard against an economic inducement for joining the Church.

Beyond doubt there have been, and are, social, economic and educational conditions abroad where help must be given. We cannot do otherwise, and follow a Master who "went about doing good." We cannot be Good Samaritans unless we relieve the needy and the oppressed. Through just such service thousands have learned that they are persons, that they are ends in themselves, and are children with a Father's love and concern enfolding them. But to mean to do good is not enough. We must ever be alive to the danger of doing that which in effect constitutes bribery, or what appears to others as undue inducement. This danger was evidently in the mind of a commission sent out to India by the combined societies of Britain and America for they found it worth while repeatedly to warn against a wrong use of inducements. After outlining various ways in which a mission school could be used as a community center, the report said: "Such efforts should, as far as possible, be for non-Christians as well as Christians, not only because this is a right procedure, but in order to give no encouragement to the idea that material benefits will be given to people merely because they are Christians."[1] After strongly advising the encouragement of cooperative credit societies as a means of building up the Christian community, the report went on to add: "Yet, even such societies should be open to non-Christians as well as Christians."[2] After urging that the exploited Christians of outcaste origin should be befriended, describing certain experiments already

[1] "Village Education in India," p. 82.
[2] *Ibid.*, p. 143.

made in settling needy converts on land, and outlining the opportunities for developing a wholesome Christian atmosphere in properly managed farm colonies, the Commission gave this word of caution: "While it is usually found necessary to restrict actual colonization to Christians, help in the acquisition of land should be freely given to others as opportunity occurs. For one danger must be guarded against in this as in every other type of welfare work, the impression that land is given as a reward for becoming Christians."[1] Again, after showing that Christians encounter peculiar difficulties in getting started as skilled industrial workers, and advising a modified apprentice type of school or company, it was said: "While such companies would seek to be of service to the Christian community by finding openings for those who have been dispossessed because of their Christian profession, we believe that employment under such companies should be open to Christian and non-Christian, and that there should be absolutely no coddling of Christians as such."[2]

Because of the dangers and also the actual harm caused by this type of initiative, we shall find in the next four chapters that less aggressive approaches are usually adopted.

[1] *Ibid.*, p. 146
[2] *Ibid.*, p. 152.

CHAPTER X

ADVANTAGES CONDITIONED ON LISTENING

Half a Movie on Friday—Half in Sunday School

THERE is a third, less aggressive way of approaching the adherents of another faith. In San Francisco a Buddhist temple places underneath the announcement of its services the statement that "light refreshments will be served after the service." A Moslem mission in Chicago in work among Negroes serves ice cream after the meetings. Granted that the Moslems believe that they possess the truth, is their method justified, provided some Negroes transfer their interest from the ice cream to the Moslem God?

We have no hesitation in speaking of these inducements offered by the Buddhists and the Moslems as lures. It is well for us to remember, however, that many Christian approaches to non-Christians appear to the latter in the same light. No more selfless, devoted work for those in need is done than that in the twenty-five hundred Christian hospitals and dispensaries throughout the world. While doctors and nurses are straining limited resources and equipment to the utmost to bring relief to bodies, evangelists and Bible women endeavor to meet the no less urgent, though less conscious, needs of the spirit. They do this because they

are convinced that, not the medicine, but the Gospel is their greatest gift. But the critical non-Christian notes that in many instances medicine is not dispensed until after the patients have listened to Christian preaching and Christian tracts have been distributed.

Such an observer would doubtless put in the same category many another eager loving effort for the highest welfare of simple needy people; such as having half a movie on Friday, half in Sunday school; giving buns and tea to hungry men at the close of an evangelistic service; giving brightly colored cards to Buddhist children to get them to attend Sunday school; having an evening class in English provided the pupils attend a Bible period following it; offering a vacation in the beautiful, cool, mountain city of Baguio provided the Moslem Moro students will attend a Christian conference; paying non-Christian workmen on a mission building for an otherwise idle Sunday only on condition that they attend church service; or having a chapel on the main thoroughfare into which coolies can come out of the rain or sun to sit and rest while they listen to preaching.

Common to all these practices is *the use of material, medical, educational, or economic means, not to secure converts, but as advantages which can be obtained only on condition that the people in question listen to the Christian message.* The allurements are not used to secure baptisms as in the former case, but to secure a hearing.

Concrete Situations that Raise the Issue

Before passing judgment on this type of initiative, let us see how it works out in practice. Each situation

that is described will make a real demand upon one's capacity for wise judgment. Within a certain school compound, where about forty servants and laborers are employed, all work may be dropped during chapel hour by those employees who are willing to attend the service. This plan was instituted when the school was founded. Some younger missionaries of later years met decided opposition to the suggestion that this proceeding was immoral, tending to produce "rice Christians." The younger staff members thought it would be better to grant permission for stopping work to those who really wished to attend chapel providing they could arrange for the proper performance of their work in the meantime. Better still would it be to have a form of service adapted to the needs of these employees and at an hour that would not interfere with their work. The method in vogue seemed to be making an antithesis between doing one's proper work and attending services. The answer was that attractive measures had to be adopted because the servants were too indifferent to come unless the inducement of relief from work were offered. If this made rice Christians out of them, let the fault rest upon the workmen.

A missionary sends word ahead to the Bible women and catechists working in a given district to gather together all the village community—and especially the sick—to meet the mission doctor on a certain date. When the doctor arrives a large crowd presses about, eager for medicine and for other medical aid. However, the doctor insists that first they listen to the preaching of the Word; and then that they come and receive needed medicine or treatment. A woman with eye disease hears of the medical opportunity, thinks she is strong enough

to withstand the new doctrine, and so comes for help. Before she is aware of it she is very much interested in Christianity, and eventually becomes the leading Christian woman in the church of her area.

In a certain area in China there are two days a year when the women are allowed to go anywhere they please without restriction. They come in crowds to visit a certain mission residence where most of the two days is given up to entertaining them. A crowd is kept waiting outside one gate until an earlier group has been dismissed through another gate. When the new group is allowed to enter, they go upstairs, the piano and phonograph are played, and they look at pictures and books. In the meantime a Bible woman speaks on Christianity, although under the circumstances the visitors may pay scant attention. There are workers who feel that no such opportunity to witness should be lost.

In one mission hospital it is the custom an hour before the mission doctor arrives to begin with singing and with playing on Indian musical instruments in a conspicuous place at the entrance of the waiting room for patients. All patients and their friends as they enter must necessarily pass by this place. When a crowd has been gathered the evangelist or Bible woman gives the Christian message. In this particular hospital one exceptional device is used. The crowd is told that those who do not listen will be the last to see the mission doctor. The people are strongly urged to buy Scripture portions in the waiting room and are told that the reading of them is important before returning for subsequent visits to the mission doctor for more medicine.

One worker has erected a set of swings in her yard and by this means attracts schoolchildren who come

every afternoon after school to play in the compound and to attend a few classes in sewing. All this leads up to a short religious meeting. In that way the desire for play in the children is utilized to bring them into contact with the Gospel. For a time the priests from the temple school which the children attended influenced the mothers to keep the children from going to this missionary. But the children were so fond of their good time that they stayed away only when really forced to do so. The question at issue here is whether in lands where children know little about games the participation in play should be made conditional on listening to a Christian message.

A young missionary was invited to teach gymnastics one afternoon a week in a government girl's school. She accepted. Later, when she knew the language better, she suggested to the principal of that school that the girls meet with her to study the Bible for a short time each afternoon on which they had the gymnastics. The principal, who was a Buddhist, was not enthusiastic. After some time the missionary intimated to the principal that if it were not convenient to allow the Bible class, it probably would not be convenient to teach gymnastics any longer. The principal immediately called the upper class girls together and told them they were to assemble each week to study the Bible; and this they did. Most of this young missionary's associates approved the stand she had taken. Many others would undoubtedly sympathize with her in the conviction that a gymnasium class, however rich in opportunity to demonstrate the Christian way of life, yet did not give the fullest opportunity to share her full message. And yet they might question whether the method

of securing the opportunity for that fuller witness was the best that could have been devised, whether, indeed, some less coercive plan, based on a voluntary response to deepening friendship might not have drawn forth more interest and have led to more effective teaching.

Exactly the same principle, of course, is at work in the West. For many years a New York church was the distributing center for a big ice fund. An ice cart arrived in front of the church early each morning and a ten or fifteen cent piece of ice was given to each person who presented a ticket. These tickets were given out by the pastor one night each week at a special meeting for applicants and after they had listened to his religious message.

Trenchant Criticisms from Non-Christians

In forming our judgment as to the wisdom of practices such as have been described it is always well to consider, among other things, what non-Christians think about them. Some liberal critics say that they do not object to various inducements being used to assure a hearing for the Christian message, providing these allurements are presented openly as bait, and if they are not accompanied by pressure. Such critics would approve the procedure of a missionary in Japan who teaches in college during the day. Students come to her and ask for extra English lessons outside the curriculum. She tells them that she will give English lessons free through the medium of the Bible, but that she will not use her evenings merely for teaching English. By making it clear that she has little time and that she wishes to use that time in imparting what

seems to her the most valuable contribution she can possibly make to them, she is meeting their present desire and yet drawing their attention to a more excellent gift. As a matter of fact she is more interested in teaching the life of Christ than anything else, and her students know it. She always has more in her class than she can handle, and she is having remarkable results with these boys. The fact that she has made her motives and objectives so frankly known would be approved by those who claim that bait should be known as bait.

Resentment becomes pronounced when tempting advantages are placed before the poor and needy. Is it right, Jews and Hindus ask, for Christians to hold out the blessings of medical help and healing to impoverished or suffering fellow human beings who may be sorely tempted to listen to Christian teaching in order to secure the medicine they need? There can be no doubt that manifestations of organized Christian missionary philanthropy in the shape of medical help, dispensaries, schools and the like do often arouse feelings of contempt in non-indigent Jews and other enlightened non-Christians. They speak of such efforts as "bribery" or as "misplaced, barefaced cunning." Their disdain is particularly marked in connection with Christian organizations which seem deliberately to confine their propaganda to the most helpless, to the poor, the young and the sick, those least able to resist material offers or to make any intellectual resistance. The net consequences, at least so far as the Jewish missionary work is concerned, are often definitely to the detriment of the Christian cause. An important letter signed by nine leading Jews commenting on the possibility of better relations

between Jews and Christians said,—"It would be idle, however, to hide from you our conviction of the fact that it is not theological differences which may hamper this rapprochement but rather the existence of those missions which your churches no less than others maintain to proselytize among our *children*, our *sick* or our *poorer* brethren."[1] The National Conference of Jews and Christians has unanimously agreed that the attempt to convert Jewish children to Christianity by the use of all manner of social inducements is unfair and is conducive to the development of much bad feeling.

Still others oppose as immoral all use of allurement in order to bring people under the influence of religious propaganda. Some prominent Jewish leaders definitely assert that the use of material benefits of any kind to bring Jews within the reach of Christian teaching is wrong.[2]

Why, it may further be asked, is it that there has been such widespread opposition in India and China to the custom in mission schools of making listening to religious instruction compulsory for all who attend the school? It is well known that political measures (known as "the conscience clause" and "registration" respectively) have been taken to remove what has come to be felt as a grievance. In part it is the result of the widespread desire for independence and of resentment at

[1] A letter to the chairman of the Jewish Missionary Committee of the Presbyterian Church of England, dated May, 1925.

[2] Dr. Israel Abraham, reader in Rabbinic in Cambridge University, and a leader of Liberal Judaism, and H. M. J. Loewe, a lecturer in Rabbinic in Oxford University and a distinguished adherent of orthodox Judaism, at a conference with the Committee on Jewish Work of the English Presbyterian Church, in May, 1925. *Missionary Review of the World*, December, 1925, pp. 1917-1918.

any form of compulsion. But it is also in part because intelligent non-Christians see that, while many Christian teachers are convinced that education divorced from religion is maimed, nevertheless there are others whose primary aim in establishing schools and colleges is not educational in the formal secular sense of that word, but is religious. It is seen that the desire to spread the Christian religion has been so much at the center of missionary thinking that many schools and colleges have stated this desire as the fundamental aim of their missionary educational activity. When the primary aim of mission education is expressed as bringing as many as possible of those who come under its influence to a full acceptance of the Christian religion, then this education appears to many non-Christians as a bribe to secure auditors to the Christian message.

The Christian Defense

In the light of the trenchant criticisms of the previous section one might ask, "What can be said in defense of this type of work? Does the use of advantages conditioned on listening show a Christlike sensitiveness to the dignity of personality or not?"

In the first place, we must recognize that Christian service in the realm of tangible material needs can scarcely escape being misunderstood by zealous adherents of other religions. It is one of the most marked characteristics of the modern Christian movement around the world that it is committed to a ministry to the whole range of human need. At its best the service rendered is an expression of an inward impulsion stimulated by Jesus Christ. This impulsion certainly at-

tempts to make known to men their Father and the One Whom He has sent. But it also aims to make health the possible attainment for all; to abolish the world around all necessity for existence below the poverty line; to enable each human being through education to enter as far as possible into his heritage; and to discover and to eradicate all causes of social maladjustment.[1] It is not surprising that some misinterpret the inevitable medical, educational and economic benefits to converts in such a wide and constructive program. To one who does not understand the spirit and purpose of Christianity these gains may appear, not as enrichments of life the whole of which is religious, but as mere material inducements to secure a more narrowly conceived religious end of conversion.

In the second place, it should be noted that in many instances, even where the receipt of the benefit in question may be absolutely conditioned on hearing the message, the spirit of the whole may be quite above a crass type of alluring. It need not be any more on a low level of bargaining than when a Western church puts in its calendar, "At the close of the afternoon service tea is served in the lobby of the church house and all who attend this service are cordially invited." Those who get the refreshments may not be hungry and may be quite able to satisfy any hunger they do have in other ways than by sitting through a service in order to get tea and cookies. In many a mission hospital the spirit of compulsion is quite absent. On the one hand, many patients sit in the room where preaching is going on but feel no compulsion to listen to what is said. On

[1] Cf. D. J. Fleming, "Marks of a World Christian," pp. 150-151.

the other hand, many other patients are really interested in the Bible talks and in the songs sung. Often when they return for more medicine they bring along a neighbor or a friend just to listen, in which case listening is manifestly optional. As a rule if a man or woman were to come after the preaching is over, he would get his ticket for treatment just as though he had been there throughout. Hence one does not, in general, get the impression that people are being forced to listen, but that they are genuinely interested in the Christian songs, readings and address.

Similarly, when two women refurnish and equip a room in their residence as a winter bathhouse for Chinese women they are meeting a real need, so that women flock to the place in great numbers. While the women wait their turns a Bible woman talks with them about Christianity, distributes Christian literature, and inspires as many women as possible to study in the Christian school for women, or at least to attend the weekly services in the church. The women are left free to choose for themselves whether or not they wish more of the teaching, whether or not they shall attend church services, or enroll as students in the Christian school. In like manner the women in an industrial class while they work may be listening to instruction concerning the way of salvation, not because they have been lured there for the pay which is given, but because they are so poor that however willing they might be to come to a Gospel meeting they could not otherwise spare the time to come. Those working along lines of this and the preceding paragraph would hold that the plan of conditional inducements produces bad results only when the auditors consciously object to listening.

But both the preceding points avoid the issue which heads this section. The problem is more nearly faced when you are asked to respond to one who writes from abroad for financial assistance on the basis of the following plea, "I often think the nearest way to the children's hearts is through their 'tummies.' I wish to give them a generous supply of goodies and some toys and then tell them again of God's great Christmas gift."

Facing just that issue many a missionary would say that he has something of inestimable value for his hearers. He offers them something they want, on condition that they listen to something that is vital to their lives, but which they do not as yet know they want. If the listening were made quite optional many might thereby refrain from taking advantage of their only chance to hear the Christian message. Furthermore, many villagers have never so much as heard that there is such a religion as Christianity or such a person as Christ. The known and the desired must be used to introduce the unknown and the undesired.

No one would deny that many do greatly benefit by being lured to listen in order to get the desired benefits. Our problem arises because there are also losses of sympathy and respect which Christian workers must face who use this plan. It is worth while to ask whether we cannot refine our methods so as to avoid those losses. Some find in the next type what they regard as a better way.

CHAPTER XI

ATTRACTIONS, BUT LISTENING OPTIONAL

EVEN less aggressive than offering advantages conditional on hearing the message is the use of material, medical, educational, or economic means in such association with the Christian message as to act as attractions, but so as to leave listening to the message entirely optional.

Applying Theory to Christian Hospitals

The contrast between this and the preceding type can easily be made in connection with medical work. It will be remembered that in type III medical treatment is given only after the patients in the waiting room have listened to the local evangelist or Bible woman. The general arrangement is as in Fig. 10. The patients enter the waiting room, and there await their turn to go into the hospital. There is no escape from the preaching.

In Fig. 11 listening to the preaching is optional on the part of the patients. There is a lecture room or chapel leading off from the room where the patients wait their turn. In this room instruction concerning Christianity and the development of the spiritual life is given. Patients are invited to hear this teaching,

and they know that the doctor in charge considers this the most valuable element in what he has to offer. In certain hospitals in India by the use of indigenous music and singing which are passionately loved by the people, the religious service is made so attractive that many come to listen who have no need of seeing the mission doctors. People who have attended these dispensaries often get their friends from a distance to come for treatment and medicine so that they, too, may hear the music. No pressure is brought upon any to listen to the Christian message, for they know that no preference in order or treatment is given to those who go into the chapel. Thus those who do not wish to hear and those too indolent to move stay in the waiting room.

Fig. 10

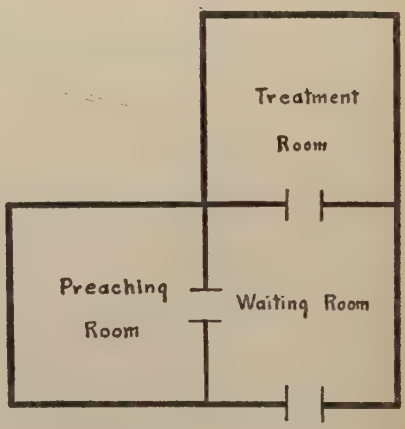

Fig. 11

There is a variation of this type (Fig. 12) in which those who must do the moving to an adjacent retiring

room are those who consciously object to listening to the witnessing. This room can be small, for as a matter of fact very few do object. Those willing to listen and the indifferent stay in the waiting room and hear the Bible stories. Here inertia is made to work with rather than against the object of the hospital.

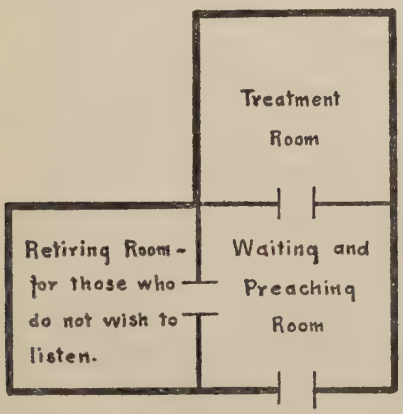

Fig. 12

In still another type of hospital there is no regular service before the clinic, and hence no separate room. Instead there is an evangelist whose work consists in quietly mingling with the patients and talking with individuals or groups as they await their turn. Here again no pressure is used and the patients are quite free to talk with others if they prefer. It must be acknowledged that it takes more Christian sensitiveness to do this personal evangelism with full respect for personality than to do group preaching.

The attempt to take advantage of the drawing power

of a hospital and yet be entirely fair in respecting a person's choice is illustrated by a hospital in Porto Rico where the waiting room for the dispensary opens out into a broad, airy, sunny balcony. After the patients have ascertained their turn and have received their tickets they are free to stay in the waiting room or to go on the balcony. If they choose the former they will be listening to an evangelist or to a sermon by a neighboring pastor. If they prefer the attractive balcony they will be free from religious persuasion. It is unrestrainedly optional for them. It may be interesting to note that the waiting room is always full.

Facing the Issue in General Work

The problem which thus faces the architect of a mission hospital is in principle the same problem which faces many a missionary as he decides the way in which he will commend Christianity. Here is a large mission compound on which during a period of two years or more the number of servants and laborers averaged more than two hundred as a new building was under construction. There was a daily chapel service, announced by the ringing of a bell, during which all work ceased although the pay went on. Should attendance upon this service be made compulsory? As a matter of fact no pressure was brought to bear. The workmen could rest in such ways as they desired within the ordinary rules which forbade, for example, gambling. All who desired could attend the chapel service and some did want to attend. The entire group realized that the Christians put considerable emphasis on this service; for why, otherwise, should they discontinue all work at

this hour and pay for it? Attendance was made attractive, yet left optional.

An enthusiastic young missionary and a Chinese athletic instructor, both keenly desirous of making known the essential truths of Christianity, used to appear in small country towns with a collection of tennis racquets and footballs as their visible assets. They would call on the local teachers of the government school and discuss with them the need of healthy outdoor sports for their pupils. Instruction in various games would be offered and these offers were usually gratefully accepted so that a couple of hours of vigorous exercise followed. Usually an invitation was received to stay and "lecture." Several days of such contacts made it easy for the Chinese evangelist to follow and to introduce more aspects of the Christian message. Here again, listening to the Gospel was voluntary. Most of the people, as a matter of fact, saw no reason why, since their visitors had taught them all those fine Western games, they should not listen to the offered message.

Again, Christian preachers may go to a town where a fair is in progress. Crowds are passing from booth to booth. The Christians set up a booth near the crowd and begin playing upon a concertina. The music draws hearers and soon the booth is filled. Thereupon the evangelist sings to the accompaniment of the concertina. The words of the song are explained, being used as a text to bring out the fundamental truths of the Christian Gospel. The people have stopped to hear the music, and are free to pass on if they wish. They are not obliged to attend the preaching part of the service, but they are at full liberty to do so if they wish.

Other kinds of attractions which leave the listening

optional need only a brief mention. The Japanese in a certain city wish to learn English; so the missionary puts on two classes in the evening with a voluntary Bible period between them. In another situation a reading room is opened and provided with newspapers and other popular reading material in the hope that the patrons will read the religious literature which is also conveniently displayed. Christian literature is on sale but visitors are free to buy or not as they may choose. The bicycle on which a missionary rides to a village brings together the rural Chinese to gaze at it; when he begins to preach they may go away if they wish. A small brass band from a boys' academy makes a circuit through the city every evening and large crowds fall in behind because of the novelty. As the boys turn in at the gate of their courtyard at the end of the circuit, many of the curious follow for the Christian preaching service. Assistants stand outside the gate and encourage timid ones to enter. After the people have gone in, they often stand for as long as two hours listening.

Views To Be Considered

The question arises whether the position of this section shows a more sensitive respect for personality than that of the previous section. Does it reveal a finer Christian spirit to use inducements but to make the listening optional; or to make the benefits desired obtainable only on condition of listening to the Christian message? And which is the more effective? If we turn back to the description of the optional chapel service made available for the two hundred workmen on the

mission compound (see page 180) would the results have been better had the cessation from work been made conditional on attending the Christian service?

In considering these questions an insight gained from modern education should not be overlooked, viz., the adverse concomitant effects of anything like coercion. Contrary mind-sets may easily be induced when people are made to do that in which they have no interest. With reference to the two hundred workmen just mentioned many would unhesitatingly say that the better plan would be to concentrate one's energies on making the services so well suited to the spiritual state and needs of the workmen that they would come to the chapel of their own accord.

Certainly many earnest evangelical educational missionaries in China and India are advocating optional Bible periods in mission colleges not just because they have been forced to this position by pressure from without, but because after mature thought they really believe that optional Biblical instruction among non-Christians is not only in accord with the spirit of Christ, but also in accord with the best principles of religious education. Some of these missionaries have been maligned as being untrue to their Christian calling. This is a long and complicated discussion and cannot be fully treated here. But it serves at least to illustrate a growing sensitiveness.

It is said that this practice of offering allurements to attract savors of advertising. Yet all sorts of attractions are used by merchants in introducing a new commodity—free samples, cups of chocolate, attractive literature, entertainments, etc. In the business world the legitimacy of these methods is not questioned.

There are those, however, who feel disturbed at any use of advertising methods in spreading the good news of Jesus Christ. The ethical code of such persons would permit advertising in secular business, but when it is in connection with the Christian Gospel, they feel that advertising cheapens the product. Perhaps that was the impression made on some readers while reading the previous section. And so we are left with the question whether there is some lack of a sense of fitness of things if a discourse on one's Master is introduced by means of suitable attractions even though these inducements leave the persons concerned quite free to listen to the discourse or not as they may choose.

But can people be "left quite free, to listen or not as they please" after they have responded to such allurements as have been cited in this chapter? Can Chinese soldiers who have been cared for when cold, wet and hungry quite refuse to hear the Gospel story? A moral obligation is tacitly assumed or curiosity is aroused that as a matter of fact does not leave them free. For such reasons, as we shall see in the next chapter, some prefer to work without using external allurements at all.

CHAPTER XII

DRAWING BY EXAMPLE AND SERVICE

Rejecting External Inducements

An earnest Christian music teacher was engaged to teach the young women in a wealthy Jewish home on the condition that Christianity be not mentioned. He accepted the position but did not give up hope of somehow mediating his message. He prayed that his life, his music, and everything that he did, might reflect Christ. Finally the family called him and said, "We see a beauty in your music, in your life; in fact, everything about you shows a secret power. Please tell us the source of this power."

This teacher illustrates a fifth type. He placed his service at the disposal of non-Christians. But willingness to render this service was not made dependent on their conversion (Chapter IX). Nor was the meeting of their need conditioned on their listening to his religious message (Chapter X). Nor was his service used as an inducement to bring them within reach, but with listening left optional (Chapter XI). Advocates of the present position reject all external allurements for obtaining a hearing. The main dependence is placed on the influence of all noble, joyous and unselfish living as

expressed in the disinterested relief of human sorrow, suffering, and need.

This type of initiative differs from that which follows in that running through all these good works is the hope that others may see and be drawn to one's Source of life and power. This hope is voiced in prayer: Lord, help us so to live that those who know us best may know Thee better. An advocate of this type attempts to demonstrate a superior life in order to draw people to seek that power which gives a dynamic for such a life. He would wish to live a life so clearly manifesting virtue, power, and the fruits of the Spirit, that non-Christians would be eager to have a similar experience. It is life itself that is the attraction. "Be noble and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own." For the advocates of this plan the intention would not be less evangelism than in the preceding types but more; and it would be evangelism that makes high demands on the quality and temper of life.

Why This Policy Seems Advisable

One of the philosophies underlying this type is that a man's good life is itself the largest service to a better world—that the place for each man to begin is on himself rather than on others. Many people become so concerned over the lives of others that they quite pass by the one place where they have direct control, namely at the center, over themselves. How can a man see clearly to take the splinter out of his brother's eye if he has not taken the plank out of his own eye? To this way of thinking the primary condition for a better

world is better people, and it is a loss for all if people seek to make others better, but fail themselves to be the better beings they should be.[1] In other words, Christianity is the perpetual incarnation of God in humanity. The manifestation of the ideal in human life is God's chosen method for accomplishing His creative purpose. This purpose is conditioned upon man's cooperation and upon his increasing embodiment of the God-life in human personality.

Not so much philosophy as circumstance and compulsion have led others to this type of approach. This has been exemplified on the largest scale in Turkey.[2] There the government ruled against aggressive verbal evangelistic work by Christians in schools and hospitals. Accordingly an unavoidable question faced the Christian workers. With legal restrictions making direct religious teaching impossible should schools and hospitals be continued?

It is well known that most of the missionaries of the American Board decided to remain at work and to accept the new laws in sincerity in order to do for the Turkish people all that they could do without secret evasion or hidden motive. Fortunately the Turkish government had made no law against the graces of the Spirit or against the silent influence of lives steeped in love and in the desire to serve. There was no objection to staffs of Christian doctors, nurses, teachers and attendants capable of producing an atmosphere along with but quite in addition to skilled professional service. Both before and since this decision the Turks have seen missionaries engaged in relief work at times of severe dis-

[1] Cf. Bill Simpson, "The Community of Love," pp. 14-15.
[2] Cf. *The International Review of Missions*, vol. 16, p. 494.

tress caused by locusts or by long drought, or at times of persecution when the Christian populations were attacked. They have seen the missionaries remain at their posts in times of sweeping epidemics and pestilences. Many Christian workers have taken long and uncomfortable journeys, sleeping where they could, holding clinics where permission was obtained, serving wherever there was need. They have seen large sums of money given by Christians overseas for the relief of suffering people, people whom the givers had never seen and never would see, in whom, so far as the Turk could comprehend, there could be no selfish interest. These gifts were freely distributed, sometimes under conditions of great hardship and often in the face of great peril. The Turks have been unable to understand any ulterior motive for this work either in the giving of money or in its distribution.

As a result the missionaries are finding to their surprise that mighty moral forces are not always those that are most noisy and spectacular, but that they are the impalpable, silent forces of the Spirit working in the hearts of men and society. Indirect testimony to the effectiveness of the position of this chapter is found in a warning issued by Turks concerning the increasing influence of Protestants. It was pointed out that these Christians do not proclaim the principles of Protestantism; they do not even talk about religion. However, attention was called to the fact that by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, these Christians were showing the loftiness of their religion. Turkish observers issued the warning that an increasing

number of Turkish children were being captured by these methods.

Still more striking testimony of the power of a Christlike life came out in connection with a recent trial of a Christian teacher on the charge of having preached Christ in a way contrary to Turkish law. The Moslem servants asked other Christian teachers in the school to join with them in prayer for the release of the falsely accused teacher. A quality of life was being expressed without words in that school so that adherents of the very religion that was being protected by the law arranged prayer for the accused.

Many of those working in Turkey under strict limitations would not think of giving up their work. At times they doubtless chafe under their restrictions, since example often needs to be supplemented by the direct spoken word. No one who has not been in such a situation can easily realize to what extent one constantly feels the need of throwing people back upon direct contact with the Divine Source of one's inspiration. Some of us are still very human and know that, as long as we cannot point to anything better and finer than ourselves, the highest truth is being kept from many a splendid soul who might come to reflect the Spirit of Christ better than we ourselves have done. Nevertheless six years of experience have shown to Turkish missionaries the positive value of the type we are now considering. Results in genuinely changed lives do take place. Hence, a few very able observers have come to the conclusion that the methods which missionaries in Turkey have been compelled to adopt might very well be voluntarily used elsewhere.

Still Other Reasons

A further stimulus for adopting this type of approach is that the most effective apologetic is seen to be love shown in practical life. People are getting tired of talk and argument. The test is whether Christians actually outlive Buddhists and Hindus in daily life. This type, therefore, is in part a reaction from a superficial overemphasis on the power of religious instruction, and from the assumption that when once the message has been preached one's duty has been discharged. It is so much easier and quicker to sing the song, preach the sermon and hurry on to something else. But how much more satisfaction it would be both to the villages and also to the evangelist, if conditions permitted him to sit down and stay a week instead of going on after one or two hours in the village. Then they might be able to say, as did an Armenian, "I have never seen Jesus but I have seen Dr. Shepard."

From this standpoint a life well lived, or a piece of work well done, proves in the long run to be the best kind of advertisement. Many a Christian doctor has, because of lack of time, omitted any direct evangelistic appeal when he has gone to villages in order to inoculate for plague or to do minor operations. The people never forgot that a Christian doctor came to the poor man's house with loving care and healing power without asking for money or trying to induce the patient or any of his family to become a Christian.

Still others are influenced by the conviction that the dignity of the Christian message is lowered through the use of the former types. Such methods stimulate too many to follow for the sake of the loaves and fishes. As

a result it has been the established rule for some missions in China that there shall be no preaching in connection with famine relief work. This is mainly due to a fear that persons may profess conversion for the sake of monetary help; although a further object is to prevent rivalry between various religious groups that unite in the service.

In like manner the Assembly of the Presbyterian Church of England, in 1925, passed the following resolution with reference to their work for Jews: "that material benefits should not be used as an inducement to bring people within the reach of religious propaganda; and that, where ample opportunities for medical aid already exist, it is undesirable that medical work should be associated with mission activities; and where medical mission work is being carried on, the benefits of the medical mission should not be made conditional on attendance at a religious service."

It was in this same spirit that one who would be recognized as ranking among the very first for missionary statesmanship in China gives it as his judgment that Western Christianity has been too pushing, too much marked by salesmanship, too anxious for returns, for results, for efficiency. In his opinion present conditions in China demand that we care less for these things. His advice is that we give ourselves to meeting human needs, and let the people take the initiative in asking us why we do it.

Considerations Against This Type

This method of approach, however, has its limitations, for it often seems necessary to use some indirect method

for getting the Gospel before people who care nothing about Christianity or who may be actually hostile to it. In such circumstances, therefore, on the merits of the issue some would defend the use *at the beginning* of material, medical or educational allurements. There are people who would never come within reach of the influence of example and service (Chapter XII), if inducements of some sort were not used (Chapters IX-XI). It would be granted that intellectual and educated men may not be drawn to Christianity through conditioned auxiliary allurements. But there are many of the more simple and uneducated who are thus drawn. When the end sought is an understanding by indifferent people of God's gift of eternal life, some feel that one should not be over-meticulous about fineness of method. A sophisticated man of culture may be repelled by a bald use of inducements; but by them a hundred simple uncultured men may be saved. It were better to determine method by the needs of the hundred, it is contended, than by the need of the one.

A most serious further consideration against this type is that the values in Christianity may not be grasped by non-Christians through mere observation of a superior life. People unprepared by Christian teaching may not appreciate Christian lives. Humility may be mistaken for weakness, courtesy for fear, frugality for stinginess, helpfulness for a way of preparing for foreign imperialism. The implications back of Christian example and service, and the spirit prompting them may escape the notice of the ignorant and unalert.

The minds of the people, furthermore, may be prepossessed by their own system of thought. Chinese may see the fine character that is being displayed but if it

remains unexplained they may simply interpret it by the persistent theme of the Confucian classics and say "Behold the superior (or princely) man." Or observers may be permeated with the conception of gaining merit. If their Buddhist neighbor gives away a thousand dollars, one dollar to each poor person who comes to his gate, the people do not yearn for that man's religious life. They think he is either a fool, or is trying to multiply merit for himself, thus getting that for which he is paying. As a matter of fact many non-Christians do ascribe unselfish, sacrificial acts by Christians to the desire to gain merit; and the more marked the life of service, the more eager for merit is the person judged to be. In such circumstances it is felt that it is not enough just to express a life of love. People must be induced to hear a certain amount of constructive teaching. These limitations lead many a worker to fall back on one of the previous types of approach.

There are sensitive workers, however, who are urged in the opposite direction. They are not thinking of the hundred won, but of the one repelled, the one who precisely because of the methods used to get the hundred regards his moral sense as being superior to that of Christians. These sensitive workers have come to feel that even the example of noble, joyous, unselfish living is an allurement even though of a refined type. There is simply a difference in the quality of the inducement. They shrink from using bait of any sort. To use inducements seems to them to be intruding presumptuously upon the sacred citadel of personality. They recognize that the approach we have been considering is a magnificent type, but that it can so easily degener-

ate into a holier-than-thou, self-admiring attitude through an effort to be conspicuously loving. Hence they seek a position still further to the right on the scale. We shall consider their position in the next chapter.

CHAPTER XIII

NOBLE, JOYOUS, UNSELFISH LIVING WITHOUT ULTERIOR OBJECTIVE

Meeting Immediate Felt Needs

Two young Christian people after college and post-graduate work went from America to an Oriental city. They went with no predetermined plans. Their program of receiving or of giving was to develop out of the opportunities and needs of the local situation as they found it. As a matter of fact they took up playground supervision. In choosing this work they recognized the need children have, in a congested city, for healthful, creative forms of play, and also the value of social cooperation in joint games. They did not think of this work as providing opportunities for revealing certain other values nor were they actuated in this work by the hope that the children would be stirred by curiosity to inquire about Christianity. They would be ready and eager to share any of life's meanings or insights as occasion made possible, but they were not doing one service for the sake of another.

It will be remembered that the previous type stood for service and example, but with concern and longing that these activities should lead the people thus served to a certain religious position, an objective considered

apart from the immediate felt need. The present position stands for spontaneous service without any ulterior objective. The approach is direct; the motivation is clear and simple. Ministry to need is just the natural response made by ability to meet that need, and not self-consciously used as means to something else.

Advocates of this position believe that the best way of sharing is that of the Good Samaritan. They are among those

> Who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;
> They give as in yonder valley the myrtle breathes its fragrance into space.

They have caught the spirit of love and feel impelled to share their best and to meet all kinds of human needs. They do this for the need's sake, and not for any additional purpose. The response made might be called a simple, common-sense interpretation of what love means for another in need. It would be given even though it was positively known that not a single person would, as a result, surrender his indifference or desert his own faith to become a Christian. The service would be given impartially to Moslem, Hindu, Parsee, or devil worshiper. From their standpoint, Jesus healed men because they were sick and needed healing; He comforted men because they were broken-hearted and needed comforting; He taught men because their minds were dark and needed teaching. The cup of cold water is given merely as a cup of cold water.[1]

[1] Cf. pp. 211.

Individuals are desired as inquirers absolutely on their own initiative, and without using even example and service as lures. By this type of sharer the policy for work among the outcastes described on page 156 could not be commended. Such a worker believes that we should do all we can for the social uplift and education of the depressed classes as a work of Christian love, quite apart from whether they accept Christianity or not; and that we should only receive into the Christian Church those who give evidence of real faith in Christ.

Similarly a person with this philosophy would run in two quite separate units the institution described on page 178. The hospital would be in one location and the chapel would be at a distinctly different place (Fig. 13).

Fig. 13

To many, such a plan would seem to be untrue to a patient's best self. To think that the chapel will enter his life at all under this arrangement is expecting from him in his ignorance and weakness considerable initiative—more than he may have. Furthermore, many Christian workers would want the patient to realize

that the physical and the spiritual ministry are different expressions of a single life ideal. While motives might be misunderstood one would hope that eventually patients would come to see that the physical ministry springs out of a spiritual conception of life; the two are inseparable and go together (see pp. 210 ff.).

It may help us to understand the frame of mind which rejects all use of allurements if we consider a position taken by Mahatma Gandhi. For he claims that the basis for spiritual fellowship is destroyed if in a group made up of adherents of various religions one member even secretly wishes to make converts to his own religion. To such a group, made up of Christians, Hindus, Moslems and Parsees meeting in his Ashram, Ghandi said:[1]

> "So we can only pray, if we are Hindus, not that a Christian should become a Hindu, or if we are Musalmans, not that a Hindu or a Christian should become a Musalman, nor should we even secretly pray that any one should be converted, but our inmost prayer should be that a Hindu should be a better Hindu, a Muslim a better Muslim and a Christian a better Christian. . . . I would not only not try to convert but would not even secretly pray that any one should embrace my faith. My prayer would always be that Imamsaheb should be a better Musalman, or become the best he can. . . . If we do not feel for other religions as we feel for our own, we had better disband ourselves, for we do not want a wishy-washy toleration. I would take an illustration from the physical world and explain what I mean. If I want to hand a rose to you, there is

[1] *Young India,* January 19, 1928, pp. 21-22.

a definite movement. But if I want to transmit its scent I do so without any movement. The rose transmits its own scent without a movement. Let us rise a step higher, and we can understand that spiritual experiences are self-acting. If we have spiritual truth it will transmit itself. You talk of the joy of a spiritual experience and say you cannot but share it. Well, if it is real joy, boundless joy, it will spread itself without the vehicle of speech. In spiritual matters we have merely to step out of the way. Let God work His way. If we interfere we may do harm. Good is a self-acting force."

In general the Christians present at this gathering could not agree with Gandhi, although the Hindus did.

Tagore's Ideal Missionary

Rabindranath Tagore tells[1] of a young Swede who exemplifies this type. In his own country, this Swede had chanced to read some works of Ram Mohun Roy, and had felt an immense veneration for the genius and the character of this leader. The Swede was moved so deeply that he resolved to go to the country which produced this great man, and offer his service.

He was poor, and he had to wait some time in England before he could earn his passage money to India. But he came at last, and in reckless generosity of love utterly spent himself to the last breath of his life, away from home and kindred and all the inheritances of his motherland. He chose his lodging among the people of the country, shared with them their frugal diet and

[1] *Modern Review*, vol. 30, pp. 277-282.

freely offered them his service. He found employment in the houses of the rich, teaching them French and German. The money thus earned he spent to help poor students in buying books. This meant for him hours of walking in the midday heat of a tropical summer: for, intent upon exercising utmost economy, he refused to hire conveyances. He was pitiless in his exactions from himself in regard to his resources, money, time and strength, to the point of privation; and all this for the sake of people who were obscure, but whom he dearly loved. He did not go to Bengal with a professional mission of teaching sectarian creeds. Though he did not know Bengali, he took every occasion to frequent the meetings and ceremonies of the people. He was afraid of intrusion and was tenderly solicitous lest he might offend the people by his ignorance of the customs.

At last, under the continual strain of work in an alien climate and surroundings, his health broke down. He died, and was cremated at the burning ground according to his express desire. His stay was too short to produce any outward result. He failed even to achieve during his life what he had in his mind, viz., to found, by the help of his scanty earnings, a library as a memorial to Ram Mohun Roy, and thus to leave behind him a visible symbol of his devotion.

According to Tagore the attitude of his mind, the manner of his living, the object of his life, his modesty, his unstinted self-sacrifice for a people who had not even the power to give publicity to any benefaction bestowed upon them, were so utterly unlike anything the Bengalis were accustomed to associate with Europeans in India, that it gave rise in their mind to a feeling of love bordering upon awe.

The world of science, professional life and the various realms of social service are filled with examples of noble, joyous, unselfish living with objectives that go no further than the direct meeting of human need. The International Medical Board's work in Peking and the highways built by the Red Cross are examples. At times of famine, or flood, or plague, scores of missionaries give themselves unstintingly to relief often with no thought of influencing the sufferers religiously.

But there is something unsatisfying about this type. Each of the examples given will leave many a Christian unconvinced. In the next chapter an attempt will be made to suggest a way by which the whole problem of allurements can be transcended.

CHAPTER XIV

CONSTRUCTIVE SUMMARY

We have been endeavoring to distinguish six positions with reference to allurements. These positions are not theoretical, for each has at some time been taken by earnest people. Common to all of them is a departmental view of life.

A Review Through Specifics

Before we attempt to sketch a position that transcends the whole problem of inducements let us review the six positions with reference, for example, to a famine emergency. Position I would artificially manipulate the food supply to force people to become Christians. Position II would offer famine relief on condition that the recipients became Christians. Position III would give relief on condition that the people listened to the Christian message. Position IV would use relief as an attraction and would have Christian preaching near the place where relief was being given, but would not make the receipt of relief conditional on listening. Position V would go about doing good, praying that this might give natural and unsought opportunities for answering such questions as "Why do you thus love and give?" Position VI would be lost in meeting human need, and

would not be thinking about how this ministry could be made most effective in changing religious adherence.

It may help further to clear our thought if we face in brief succession various practical scenes. A Hindu school in Poona asked for a Christian teacher to be sent them. Which of the six types would more likely respond?

James Yen, while working among the Chinese coolies in France, conceived the plan of mass education for China, and later under the Y. M. C. A. worked out the plan. Its phenomenal success interested an eminent Buddhist lady who, with others of various religions, urged that the work be put under a national committee. Here was a suggestion that involved relinquishing an opportunity of gaining credit for a Christian organization. One type more than others would find it possible to accede.

In a notable area mission hospitals have continued their work long after government hospitals have made fairly adequate provision for medical help. There are at least two distinct bases upon which a justification of this work might be attempted.

A devoted Christian young lady wants to go to China for pre-kindergarten work. She feels eager to help Chinese children at this early but important stage. In the very nature of the case any very definite proselytizing influence is not easy or appropriate. It would be interesting to know just what a sending society's attitude would be to such a desire.

A Swedish Christian wished to work among the women and girls in one of the most fanatical sections of Tunis. She started by organizing needlework classes for girls and at first taught nothing but needlework,

After a time she introduced the subject of religion in connection with the needlework, taking a few minutes of recess for this purpose. Later on she formed classes in religion dissociated entirely from the needlework. Most of the girls continued to attend the religious exercises with as much interest as they did the needlework alone. This young lady may have placed a slight value upon needlework if only it could lead to an opportunity for witness. Or she may have sincerely rejoiced to meet any need as she became aware of it—at one time a very real social and economic need among the poor ignorant women of this Moslem city; at another sharing her richest insights. Just what background of motive and objective would seem most justifiable in this case?

Individual workers are having to make daily decisions on such issues. With myriads of opportunities for service what proportion of their time, if any, may they wisely give to ministry that does not build up the visible Church? Similarly those whose gifts make possible our philanthropic work abroad are frequently faced with the issues we have been considering. In some places the difference of opinion is acute, and this may be true even in a single institution. One group is convinced that Christian philanthropic institutions should be so administered as to contribute directly to evangelization and to the building up of the Church. Another group has a feeling that the only justifiable motive can go no further than the direct service itself. It is not always easy to determine just what position on the scale one should take when faced with a concrete issue.

We cannot always tell from the outside to which type an observed procedure belongs. For example, certain Christians became interested in helping lepers. They

succeeded in inducing an official to set aside an old Buddhist monastery as a leper asylum, and allowed the lepers to cultivate certain tracts of land, reaping the harvest of their industry for themselves alone. A doctor made weekly trips to this leper hospital to inject the patients with a new medicine which is able in many cases to stay the disease. Many lepers have come to this hospital because they are reasonably sure of a dry place to sleep, food to eat, and medical treatment. The Christians who were engaged in this work were naturally interested not only in the physical condition but also in the spiritual welfare of the lepers. As opportunity offered, they preached in the hospital. The hearts of lepers were drawn to their helpers in love and gratitude, because of the way in which their benefactors took an interest in their welfare. All came under Christian instruction and some were baptized. An observer said that he had never seen a happier group nor one in which Christian love had more manifestly been born. In this case they may have attended to the leprous bodies with the main idea of drawing the lepers to them in love and gratitude so that the lepers would later listen to them (Chapter XIII). Or it may have been spontaneous service all the way through to the paramount need at the time (Chapter XIV). Or they may have held before themselves throughout the richest conception of a whole man, fully integrated (of the last section of this chapter).

Tests for Procedure

There are certain tests that may help us to appraise our course of action. As we think over the various

possibilities we should select that position which seems most in accord with the spirit, practice, and teachings of Christ. What is the best practice in regard to the issue in question and what are the convictions of those most richly and most specifically spiritual and informed? Which shows most respect for personality? Is the plan proposed prompted by love, kindness and good will? Which would intelligent and liberal non-Christians most approve? Which would pass the test of the Golden Rule that we should do to others as we would wish others to do to us? With which would you be willing to have a Buddhist or Moslem or Hindu approach your child or your coreligionist? Which will achieve the best results in the long run, i. e., is the plan proposed likely to sacrifice the ultimate aim for immediate results? What type of Christian will be produced? What is the testimony of history as to the ways which have been used with the most success and approval? Which method is the most effective in winning inner conviction and autonomous loyalty? What would comparative case studies, i. e., the subsequent careers of individuals dealt with by the various methods, indicate as to what is best? Does the proposed course of action seem worthy in the atmosphere of Christian prayer?

Some Minor Principles

A few minor principles can be given that will give some guidance on this problem of inducements. Even when one feels that one's object and method are theoretically quite sound it may be wise because of practical consequences to change one's way of working.

Mormon missionaries in Aleppo rented a large house

and set up a communal kitchen. Even though their motive was to build up a unified Mormon group, that plan might well have been changed when they found that, as a matter of fact, it was proving to be a strong temptation to the destitute Armenian group.

Protestant leaders in India at one time felt that it was a good thing to get land from the government and then to apportion this land among Christians. Experience led them to give up this method, because it drew too many insincere inquirers to Christianity. What was not intended as a lure, became as a matter of fact an inducement, and this was one reason for giving up the plan. There should be alertness to change an otherwise good method or objective if the actual consequences are harmful.

Just such a decision had to be made by a church which had discovered a real community need—a bathhouse for women and children. To meet this need they established in their building what they call a community center. On bath days small tubs are put on the floor about the stove. Here the mothers and sisters and other relatives come with the babies. There is plenty of room and leisure. The common bond of love for babies of whatever race has a chance to do its work. Care for a little infection or minor ailment, a celluloid duck in the water, or a bit of fragrant talcum powder while dressing,—each had its part in breaking down barriers and forming friendly relationships with many neighbors.

However, the year developed some very strong opponents (whether Jews, or Roman Catholics, or Confucianists, makes little difference). These critics charged the Protestant managers with thinly veiled hy-

pocrisy in calling such a place a "community center" when within the portal of a Christian church. They said that no Protestant can set up a center of social work among adherents of another's faith without consciously or unconsciously tending to draw people of this other faith away from that traditional allegiance. Should the managers give up the community title and let the work continue to win prestige for their faith; or should they help to form and run a real community center detached from the church where all could cooperate in meeting certain specific human needs without prejudice to the respective faiths? In connection with a great many common ventures, from community bathhouses up to the World Religious Peace Conference, the question is being asked whether the Christianity being manifested is big enough to enter into these enterprises without dominating them in a partial way for its own ends.

A second observation is that no one method will serve all situations. There are some people who are keen, intelligent and religiously sensitive, who would catch the significance of the silent witness of an unselfish loving life; but there are coolies or untouchables who after such treatment unaccompanied with explanation about Christianity would simply go home and thank their idols for treating them to such an experience. To relieve the sufferings of a starving coolie may be an effective way to attract him to one's Christ, but it could not be applied to the winning of a wealthy merchant. The particular use of allurements will be in part affected by local conditions—whether or not the impression is abroad that these are used solely to get converts, whether or not the people are critically sensitive to dispensaries

which draw the poor and ignorant. It should be possible, however, in rereading an outline of the positions taken in these chapters to mark with a zero those positions which you regard as utterly unworthy of a Christian; with an asterisk those that you would use under some conditions but not in others; and with a plus those that you would consider valid in all circumstances.

No service should be rendered *merely* as a lure. One should genuinely believe that the thing done is a good in itself. There would be something artificial about it if one did not believe in the usefulness and friendliness of what one does for another quite apart from any other ends that might be accomplished through it. Many medical missionaries would repudiate in theory and in practice the idea that what they do is merely to secure an audience for a spoken or an acted message. They would hold that the ministry of healing is an essential part of the work for the Kingdom and that the service thus rendered is a natural and vital expression of the Spirit of Christ who served men because He loved them.

Christ preached to the multitude, but when the need obviously changed He fed them with loaves and fishes. He gave His disciples a breakfast of fish and then shared His thought with them. But each need was real and the response was genuine. Similarly no doctor, or teacher, or social worker who follows Jesus is willing to prostitute his direct service for an indirect end. Some persons are sure to come merely for the loaves and fishes; but the loaves and fishes are not given merely to get them to come.

Another principle that can be applied is that the closer any gift or service is to meeting a need that is fundamental, the safer the practice is likely to be. Lures

consisting of ice cream, candy and tickets to movies will probably be more questionable than injecting for leprosy, curing stammering, teaching people to read, or otherwise preparing them for economic independence. It is easier to maintain a proper attitude toward that which contributes to a manifestly genuine need than to an artificial one, and toward that which has an enrichment value for growth than to something that is merely an inducement.

Wholeness of Personality

But there is a major principle which raises one above the six types we have been considering. In it one finds the truest guidance. Our central passion should be for the creation of personality; and that personality should not be broken up into compartments. Many a reader must have resented a certain duality in the last six chapters. A gulf seemed to be present in thought between helping boys find a place to play basketball, and helping them actually to find in Jesus a source of life and power—i. e., between needs of the body and needs of the spirit. The reason this gulf appeared in these pages is just because the gulf exists in people's minds. We are coming to see that we ought not to divide life up into compartments, focusing on one of these segments and neglecting the others, or using them only to forward the first considered as paramount. We desire integration of experience and of personality and religion should enter into all of life by providing motivation and meaning.

In centering on the creation of personality we set out to meet man's complete need. The whole potential

hunger of a man's life is kept in mind. Jesus did not go about doing good merely with an eye to spiritual results. He awakened a sense of the spiritual in men, not because His deeds of love were externally associated with spiritual purposes, but because these specific deeds revealed a quality of love inclusive of the whole need of man. We do not most embody His Spirit if, as teachers and doctors, we are motivated mainly by the purpose of making Christians of those we serve. That philanthropy is not fully Christian which is merely means to a "religious" message.

Whenever, therefore, we render the humblest service which seems most urgent at the time, whether it be a demonstration school or an eye lotion for a village baby otherwise going blind, or a suggestion on dry farming in a backward agricultural district, we do it with the fullest, richest, most adequate conception of personality in mind. Each such act is not isolated, but from the actor's standpoint is an expression of his confidence in the possibility of a full, round, unified personality. As Professor W. E. Hocking so succinctly puts it, "The cup of cold water is to be given in the name of our own faith; the meaning of the act of giving becomes an essential, though unexpressed, part of the gift." Back of every humanitarian cup should be the meaning of the act as the implied answer to any recipient who asks as to the motive of the deed of help.

Our ideal for man and our faith in him should make it as impossible for us to relax into a segmental conception of him, as it would be impossible to fail to respond to the need which at the time seemed most important. In other words, the relief of a specific need and the rehearsal of our complete faith for the eventual whole-

ness of the person concerned should always go together. Our serviceable acts may for purposes of classification be divided into compartments; not so the faith behind the acts. In this persistent recognition that a man is not simply a body with a physical hunger or thirst but is a living whole with many kinds of (at least potential) hungers and thirsts we raise him from an animal to a spiritual being. Whatsoever the immediate act may be, when we turn our thoughts toward man in this way, we rise above the whole question of allurements. Imbued with such a spirit we will eagerly follow our Master in meeting the simple felt needs of human folk and in allowing this friendly ministry to lead us to an ever richer and more meaningful service.

PART III

WAYS DIFFERING IN EDUCATIONAL EMPHASIS

CHAPTER XV

MAJOR EMPHASIS ON THE MESSAGE

Crucial Facts of History and of Reality

In this and the following chapter two conflicting extremes in approach from the standpoint of education will be discussed.

For a great many the task of religious initiative is to make available to everybody certain objective realities and facts of history. From this point of view the all-important thing is for each human being to be brought into vital relationship with that body of fact and truth which is called Christianity. This more or less fixed body of knowledge has to do with an objective world of values, values that do not have to be created by man but which already exist in the nature of Reality, values that are expressed in the definite historic facts of Christianity. These historic happenings, and preeminently the fact of Christ, become determinative in shaping beliefs about God, about His purpose, about human duty

and destiny. Through Jesus Christ the character and purpose of God have been made known. This constitutes good news, news which is basal for man's remaking. The all-important need is that these crucial facts of history and these fundamental truths about Reality should be transmitted to every human being.

Danger of Religious Serfdom

When one enthusiastically adopts the position just outlined one's very loyalty to this message may unwittingly lead one into unnecessary pitfalls. The five tendencies that we shall mention are by no means the inevitable accompaniment of placing the major emphasis on the message in one's approach to other faiths, but it is well to recognize them and to be on one's guard.

The first tendency is for each advocate to regard his particular interpretation as the only correct one and to insist on others accepting it just as it is. The theological and ecclesiastical outcome of the Gospel's touch with an inquirer's life is regarded as settled in advance. The particular type of practice which is urged, or the particular form of belief which is preached, is fixed; no change or growth is allowed for. Everything is subordinated to preconceived patterns. Success is measured by the extent to which the advocate's position is accepted. Manifestly there is danger here of religious serfdom.

Such a mental attitude is characteristic of an orthodox Roman Catholic who regards the essential doctrines of his Church as the complete divine revelation possessed by mankind. Outside of this body of doctrine there is no additional Christian revelation. The true

Roman Catholic holds the belief just stated with absolute certainty, not admitting the possibility of the opposite being true. As a logical consequence of this belief he holds that those who deny the teaching of his Church are rejecting the divine revelation and are disobeying God, i. e., are objectively in heresy and materially in sin.

Whether or not they are excused from fault by invincible ignorance it is not for him to decide, but that their attitude is objectively wrong he is just as certain as he is certain that his own attitude is objectively right. Protestants usually are not so sweeping, but the impulse to suppress all differences and to insist that all men shall conform to what seems right and good is not uncommon.

Dogmatic Authoritative Inculcation

Akin to this is a second tendency, viz., toward dogmatic authoritative inculcation. For some people there are doctrines and patterns of conduct so thoroughly based in authority and experience that they can and should be taught as fixedly as possible. In other words, we may be so eager that another person shall accept, and accept permanently, a certain belief, or idea, or practice, that we may not duly respect his personality. It is possible to secure an unquestioning and uncritical acceptance without the person's seeing for himself the reasonableness of the given position, or without the position's receiving even the extent of approval possible at the time. The new doctrine or practice may be injected rather than allowed through voluntary choice to take root and grow into the nature of the recipient.

Furthermore we may not only not help and equip him to make his own choice now, but we may also condition him so that he will not be free to make a choice later on when he is older or is faced with a different situation.

There are well-known psychological laws by the utilization of which this faulty kind of inculcation can be brought about. John B. Watson, the behaviorist, writes that "I could make or break a youngster in the first four years of his life; that is, without abusing it, starving it, or otherwise being cruel to it, I could twist, thwart, over or under-develop its instinctive and emotional life to such a degree that it would never recover from it."[1]

By ceaseless repetition, by emotional conditioning, by the sanctions of social pressure or tradition, by authoritative affirmation, a habit of thought or action may be fixed.

It is startling to note how many are eager to study the laws and principles of psychology, not in order better to understand human nature, but in order to find out devices by which an unreserved acceptance of their positions may with more certainty be assured.

Wherever attention has been centered on the subject matter rather than on the growing child, wherever we have authoritarian education, there is a tendency toward the kind of inculcation we are here considering. The importance of this truth may justify us in illustrating it at some length. What is the educational process at work in this Moslem home? There stands an eighteen months' old baby, and the mother, like any proud parent, is having the child show off before you. You admire the strength of his little legs, how well he can toddle

[1] Quoted in *Religious Education*, vol. 19, p. 127.

about, all the things that in childish prattle he can say and (which is the significant thing here) the raising of one finger heavenward as he exclaims, "Ek Khuda hai" (There is one God).

Our own experience abundantly shows how social, economic, racial, national and religious positions may be so installed by the suitable training of the young, that a bias is created which effectively lasts throughout life. Many of the older generation must be able to recall the difficulty they have had in readjusting their attitudes toward dancing, card playing, billiards, and toward blacking one's boots or sewing on Sunday or toward attending an oratorio given on Sunday in a theater. There may have been no specific teaching on these things in childhood, but the prejudice against them was nevertheless inculcated. There are many who in later life have no reasoned attitude against a limited participation in these things yet who would shrink from being seen doing any one of them or who have been able to overcome the bias of early years only with difficulty. It is not easy to rid oneself of a socially inherited bias.

In work abroad there have been many instances when missionaries, in their strong reaction against some native custom, or in utter confidence in the finality of their own rites, without much reasoning but on the basis of their authority as apostles, have established the procedure of the Church. The emotional strain under which the "Christian" customs were accepted as part of the cost of loyalty to Christ has made it very hard to reopen some of these questions. For instance, in many an area in India the use of the common communion cup was introduced in such a way as practically to fix for life the choice of the people concerned. One

test for determining whether a high caste person had really become a Christian was to see whether he would drink from the cup after a convert from the outcastes had partaken. It was an exceedingly difficult thing for a high caste convert to adjust himself to the common cup as a symbol for having broken caste. When the suggestion is now made that individual cups may be better it becomes evident that emotionally many are incapable of reopening the question.

We are told that in the early days the idea that all Burman songs were bad was so completely implanted that when in 1913 at a centenary exercise a singer responded to a request that he sing a native song, some of the pastors resented it so much that they walked out.

At a time when cremation was by no means as common in the West as at present there was in Ceylon a very strong insistence on burial as the only Christian plan. On account of this early inculcation it is not always easy now to introduce a cremation service into the Church forms.

In the early Protestant missions in China the practice of ancestor worship was made a cause of excommunication from the Christian Church. In these days many Christian leaders are beginning to recognize certain fundamental social values in this ancient ceremony and are attempting to conserve these values while discarding harmful religious implications. But so deeply has the old discipline been impressed that many of the older Christians look askance at the new trend. It may mean a whole generation of reeducation before Chinese Christians will be able to approach the subject rationally.

Let anyone familiar with the various mission fields think over the way such practices as the following, how-

ever admirable, have been adopted and held: Communion every Sunday, the singing of psalms *vs.* the singing of hymns, Sabbath observance, tithing, denominational polity, the absolute correctness of precise ecumenical relationships. Look into some of the places where the catechism is taught not only on Sunday but also at a day school so that the older boys learn from six to ten questions a week, and yet where investigation shows that their knowledge of the principles contained therein is very imperfect. Such a study will reveal here and there practices which are suggestive of the tendency we are discussing.

An examination of the results of this kind of inculcation leads to grave questionings. A persistent use of this method within the Church or in society produces adults trained to the docile habit of letting some one else do their thinking and acting for them. Religious beliefs and mental attitudes are stereotyped from the beginning, so that the persons concerned are indisposed as well as unfit to consider questions on their merits. This is because they have been allowed to be passive receptacles into which knowledge has been poured.

There are areas in China where leaders are paying heavily for their failure to develop the faculty of critical selection in the Chinese Christians. This was especially evident when the nationalistic feeling began to sweep the country. Many sincere Christians were hopelessly at sea, they were bitterly and unjustly attacked, but were without the ability to explain, defend, or plan a course of action and were cut off quite suddenly from their spiritual guides, and without any knowledge of the way to go. The leaders in these areas had been teaching what to believe, and not teaching how and why to believe.

Some of the illustrations we have considered (i. e. cremation, ancestor worship, the common communion cup) have shown that another reason against this type of influence is that the representatives from the West have not always been able to make at once the decision which will prove ultimately to have been the wisest. Some place must be left for the individuality of the new disciple, and for the Spirit-led experience of the new Church. Otherwise we are subject to the charge of aiming at the widespread ingrafting of our own ideals.

To the person who objects that some things are so well settled by experience that they can and should be handed on once and for all and as fixedly as we know how, the answer would be that if experience has been decisive enough to settle these matters for the race, then manifestly there need be no worry about the outcome of education. If the evidence is so clear and overwhelming, surely in that case even the zealot could trust an educational process. From this standpoint it is only in behalf of positions whose foundations are so shaky that the outcome is in doubt that such an objector would have to use questionable methods, resort to authoritarian support, and avoid untrammeled and unbiased inquiry.

Lack of Frankness

A possible third fault is lack of frankness as to the intention or the nature of what one is doing. An extreme form of this fault is seen in the work of various present-day promotional agencies outside the realm of religion. Many of these agencies have brought to a high degree of perfection the technique of presenting

their views in such a way as to have these pass for disinterested opinion or as the objective conclusions of impartial students. When such a lack of frankness, whether in the public press or in religious work, is discovered, one's statements or actions become subject to marked discount. To label a story as "subsidized" or *ex parte* would immediately rob it of most of its power to influence public opinion. To find out that your favorite salesman keeps a record of your family history in order that he may produce a more favorable attitude toward his merchandise by way of an apparent personal interest in the children tends to arouse revulsion.

Just because the acceptance of the message is deemed so vital a Christian advocate sometimes temporarily conceals the intention and nature of what he is doing. He is a fisher of men, and fishers do not usually bare their hooks. "Often," it is acknowledged, "the process of undermining the beliefs of the Hindu proceeds most effectively when the latter is unconscious of the ultimate trend of the ideas that are being pressed upon him."[1] When a Sunday school is being blocked by the opposition of high caste Hindus, the missionary does not always tell that the campaign of friendly visiting that is set up is in order to win approval for the school. A Christian worker may listen during visits extending over several weeks to a Brahman woman tell about Ram or Krishna, and how much the sacred books have done for her. This the worker may do, not because of an honest desire to learn or to appreciate another's faith, but merely to get the Brahman woman to be willing later to listen to Christian teaching. An illiterate rural

[1] *The International Review of Missions*, vol. 6, p. 65.

people who have had no contact with foreigners other than missionaries may get the conception that all white people are Christians. An able worker in Africa tried at one time to disabuse the minds of his people on this subject, but he confesses "my efforts were rather half-hearted and I am afraid that I left the impression that at least all intelligent people in America are Christians. This idea seemed too helpful an aid in our evangelization for me to discourage it."

We resent this lack of frankness in others. If certain Roman Catholics in Porto Rico come to a barrio on Sunday and distribute tickets for an afternoon movie to the children, we think they might as well acknowledge that they are trying to keep the children away from a flourishing little Protestant church that has made a place for itself in the community. When certain missionaries of the Church of the Latter Day Saints avoid using the name "Mormons" among the lesser privileged folk to whom they are apt first to go and do not plainly state what faith they represent, we are inclined to accuse them of lack of frankness. We have already seen that non-Christians in the Orient very definitely discount much of the philanthropic work done by Christians as being really for purposes of conversion. In general, when the proponent of any view tries to hide his intention of propagating that view, a suspicion is raised as to the soundness of this case. "Jesus spoke openly in the temple."

In actual practice it is difficult to know just how frank to be. If a person knows the purpose with which you approach him he may immediately set himself against your influence. At present and for some years to come, Turkey's chief concern will doubtless be the

development of a strong national consciousness and political unity. Religion is permitted to enter in, not in proportion to its intrinsic value, but in so far as it contributes to this political end. Would they welcome Christians if they thoroughly understood that the ultimate Christian goal is to awaken a loyalty which must in all its finest expressions transcend these national and racial lines? Turkish parents vary in their attitude from those who do not care what their children are taught to those who exclaim "If we really believed that you have been exerting influence to change the religious faith of these girls, we would have you lynched." Manifestly the latter group feel that there is a moral obligation on Christians to represent their motives clearly and to announce a definite program and purpose on which they can depend in planning the education of their children.

Short-cut Superficial Methods

Another temptation for those whose major emphasis is on their message is that of proceeding to promote one's view in a short-cut, quick-acting, superficial and uneducational way. Let us first turn from the religious realm and see this same tendency at work in other areas of life where people are not only acting on but are also justifying such a procedure. It is held that short-cut methods may be wise or necessary in emergencies where experts are agreed as to the facts and where it would be socially harmful to depend solely on slow education. For example, in our schools there are health programs, thrift campaigns, clean-up weeks, movements for the city beautiful, etc. In many lands there are

so many superstitions and bad practices connected with pregnancy and childbirth that medical workers would almost be willing to use any method short of actual deceit or harm in order to free mothers from unhygienic ways.

The worthiness of these objectives may be acknowledged; and if immediate results are desired the technique used is doubtless the most economical way to realize them. But in general education is the safer and incomparably the more reliable social instrument.

Short-cut procedure, moreover, usually does not train people to think, nor does it develop in them the inclination and ability to attack their world through study. In the wider use of such methods the attempt is made to make up other people's minds for them. This is very apt to result in a distortion of facts. Reasoning becomes special pleading, mere rationalization. The effort is to sell, to secure assent, to prove a case, to support one side of an issue, to convert. The tendency is to tell only part of the facts, or even to misstate the facts. When the object is to sell the goods, the tendency is for a sales agent to break down the sales resistance and to refuse to see or hear of any better goods. In its worst commercial, political, or religious form all the essentials and specifications are written out in advance on the page with a place at the bottom for one's signature. It is an effort to get the other person to make up his mind without encouraging an examination from other points of view, in the face of the suppression of all opinions save one, and hence without having thought the matter through. It is uneducational in so far as in any particular it encroaches upon a person's freedom of choice whether it be by "putting over some-

thing," by keeping certain facts back, by irrelevant appeal, or by overemphasis. In so far as a school or other agencies for molding public opinion adopt such short-cut methods, they are failing in the task of generating citizens who are capable of independent thinking. People find themselves in a world filled with a multitude of special and often selfish interests each seeking its own ends through the use of advertisements and other forms of quick-acting persuasion. We have to decide, therefore, whether we desire a society that is borne along at the beck and call of the most skillful of these efforts; or whether we will work for a society that can think for itself.

An advocate for the Christian religion almost inevitably feels this same urge to short-cut the longer educative process. Just because he regards his message as absolute and final, because what he has to impart is so valuable, because the risk of missing it is so great, and because so much is at stake it seems justifiable to put his convictions across at all costs. When the odds against one are so great why should one be overmeticulous about respecting personality? New and promising work is started among a backward but high caste community in India. It is desired to win the people quickly before some modern reform movement of Hinduism reaches them. They are told plainly that the Gospel is for everybody, but they are not told that most of the Christians in India are from the outcastes. Later on after they have become Christians, the caste question arises. But they are then strong enough to meet it in a Christian way.

No one who has seen committees and commissions bending their united energies to work out a statement

of the Christian message will make light of the attainment of a clear grasp of what Christianity is. However, the temptation of one who has gone through this process is to feel that all that remains is to proclaim that message. He may say to himself "I have no time to waste. I have given years of study to the question and I know. Why should I make others go through this long process of choice?" Under such pressure it is felt that the development of capacity for thought and study can be left to other times and agencies. Manifestly every missionary must decide whether the supreme importance of the Christian religion justifies him in "putting over" what he would like to share with others.

Religious Imperialism

A basic fault is the tendency to treat people as means and not as ends. Ever since Christianity has been enabling us increasingly to appreciate the infinite worth of the human self we have been detecting one place after another where we have been unconsciously using human folk as means. Whenever we resort to questionable methods in order to have our position adopted we are practically using some person as a means to the prevalence and supremacy and glory of this position. We may think we are doing it for his good, but we have to be specially on our guard that it is not really partisanship in behalf of the cause, or of the doctrine, or party, or religion, that we profess. Not to seek domination, not even the domination of an idea, is not easy; nor is it easy to take into full consideration, as Paul did, that people may have a standing of their own in

the faith so that we do not need to lord it over them (cf. II Cor. 1:24). Missionary successors of Paul at Jerusalem are repudiating any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. And the considered reason for this repudiation is that "We obey a God who respects our wills and we desire to respect those of others."[1]

The five pitfalls that we have been considering are not necessarily involved in placing major emphasis on the message. They indicate tendencies. A more serious criticism arises from a conflicting extreme presented in the next chapter.

[1] "The Jerusalem Meeting of the International Missionary Council," 1928, vol. I, p. 405.

CHAPTER XVI

MAJOR EMPHASIS ON ADVENTURE

Sample Risks in Developing Self-Reliant Personality

THE consideration of three concrete situations will bring before us a second possible major emphasis.

There came a few years ago to a school of Christian theology in China an eager young student. He wished to secure the best training for a ministry to the religious life of his people. He was inclined toward Christianity, he had completely committed himself to the ideal of service, and therefore took up with keen interest the various linguistic, philosophical and theological studies required.

His various teachers aimed to help in the analysis of the issues involved, in the evaluation of the significance of these issues, and in building sensitivity to each meaning that was found. The policy of the teachers, however, was to help others to think, not to do their thinking for them. An accepted principle was that students of university age should be exposed to expressions of different points of view so that conclusions adopted might be the result of their own thinking. It was recognized that youth must run some risk of going wrong in their thinking if they are to have the opportunity of going right in ways that will be morally and intellectu-

ally significant. The teachers in this case cared greatly; yet tried to be fair and impartial. They passionately desired this young man's conversion, yet were not willing to force his decision or to remove from him the responsibility for choosing his own vital faith.

The instructor in the comparative study of religions was a Chinese Christian who had personal experience in Buddhism, Taoism and the other religions of China. This instructor sought to show how Christianity completes whatever truths there are in other religions and made use of Buddhist terminology in his explanation of Christian truth. As a part of his study of religions he was naturally deeply interested in the reform movement led by the brilliant priest, T'ai Hsü, whose work marked a notable renewal of spiritual vigor in Buddhist circles. He frequently went to hear T'ai Hsü speak, often taking groups of his students with him. The instructor and his students worked together on the problems of making larger use of Buddhist terminology and categories of thinking in the interpretation of Christianity to the Chinese.

The young student was one of those most interested in the visits to and conversations with T'ai Hsü. Eventually he came to feel that the Buddhist interpretation of the spiritual life met more fully his own spiritual need than the Christian teaching he had been receiving. Thus an earnest sincere effort to be of service to the religious regeneration of his people led him to adopt reformed Buddhism rather than Christianity because reformed Buddhism seemed to be an essential outgrowth of the Chinese spirit. His teachers recognized that this was not a typical result of their institution and were loath to let him go. Yet they would no more constrain him

than would Jesus compel the rich young ruler to follow Him. They kept in touch with him—not to criticize nor merely to await the moment when Buddhism would fail him—but to maintain spiritual touch with one who was seeking the truth so earnestly.

To most it would seem a calamity that this young student should be led away from Christianity to Buddhism at the very time when he was studying Christian teaching with a view to evangelizing his people. A number of his teachers, however, were really glad that a student in their institution should feel that the most important thing in one's religious life is to have a vital faith and convictions of one's own. They felt that the best Christian preachers could come only from among young men who had faced clearly and frankly the best presentations of other religions, and had thereafter chosen Christianity. The risk thus involved in the spirit of the institution seemed to these teachers essential for developing the kind of leaders China needs.

It may be easier to consider the problem raised in the previous paragraphs if we face it in a less emotional realm. The Council of Christian Associations in the United States carried on a World Court Campaign during the fall of 1925. The leaders very frankly stated that they favored the United States' entrance into the World Court and they would have liked to see a united and active student opinion favorable to that end. They were very definitely visioning this goal. But in an official letter sent out by the committee in charge to their helpers they said they were not seeking to persuade others to their position. More important than the way the issue of their immediate campaign might be decided, was it that the students of the United States

should be aroused to a more intelligent interest in, and effective influence upon, the determination of the foreign policy of the United States. They desired to approach the immediate issue of the World Court in such a way as to start students considering all questions of international policy and to form habits of international thinking and of personal responsibility for national policy. The leaders had a very definite end in view, the crystallization of student opinion on the question of America's entrance into the World Court; but they urged that the campaign be so conducted as to leave the students free to come to an intelligent decision of their own. The outcome was not treated as settled or fixed. Not even for the World Court did the leaders wish to override the personalities of the students.

Again it may help our thought on the problem of this chapter if we suppose that by some magic wand you could instantaneously establish throughout Africa scientifically equipped hospitals to be adequately managed by some well-disposed European power. Suppose furthermore that, since Africans do not know how to care for themselves when ill, every case of sickness was to be reported at once to the central office for that area, and taken to the hospital forthwith if hospital attention was called for. Health measures would thus be forced on an unwilling people, or would be drilled into them. If such magic power were in your hand would you use it? Is the end of health so valuable that it should be obtained at the sacrifice of growth which brings health as earned attainment? Admitting that there would undoubtedly be cases of emergency which would justify an outsider's coming in to save the people from the ravages of a disease or from an impending

famine, would one be satisfied in the long run in securing permanent health by making up their minds for them? Or would it be a more desirable educational method to encourage among the people a desire for the new healthful conditions, a readiness to receive the necessary information and processes, and the adoption of these according to their own sense of what is best? The basal question is whether in the long run there is something greater than being healthy.

This health question might have a parallel in religion. Granted that God doubtless could have created us not only physically well, but also mentally determined so that we would always act correctly, would this not have been to create automatons? There was something greater at stake than healthy bodies and correct actions, viz., free creative moral personalities, without which neither happiness nor goodness can exist. We have to decide whether we want to make good outcomes more certain than God does.

Statement of the Aim and Ideal for Adventure

The ideal back of each of the three situations of the previous sections is the development of self-reliant individuals who have not only the courage but also the disposition to think for themselves and who are ready to remold convictions in the light of added knowledge or experience.

The primary place in this kind of education is given to independent thought, creative activity, experiment, adventure. Inheritances from racial experience are to be appropriated intelligently and with deliberate discrimination rather than accepted from the teacher or

institution as a finished product or as final and absolute truth. Not a message but the growing individual becomes the center. His needs, his problems, his interests shape what is done in the way of education.

In general the aim is to attain the active participation of every individual up to the limit of his capacity in the conduct of all his social, vocational, political and religious affairs. It is to develop alert, critically-minded, creative men and women, appreciative in an intelligent way of the best and finest in all life. Christian workers of this type would wish each man to appropriate the best for himself in his own way, and to criticize his own actions and the institutions about him. They would aim to develop men who are good because the men themselves desire to be good, not because they are good automatically; and who are stable, not because they are unthinkingly orthodox, but because they have thought and lived things through. Advocates of this type would not wish to succeed in propagating any particular type of religious belief if this involved failure to develop that spirit of free inquiry and of adventure which leads to the joy of the discovery of truth and of meanings for one's self. This kind of living and thinking is a real venture. It takes great faith and deep conviction deliberately to choose the risks involved in the encouragement of independent thought rather than to choose the satisfaction of having one's own values accepted unchanged. For

> "if we once start thinking no one can guarantee where we shall come out, except that many objects, ends and institutions are surely doomed. Every thinker puts some portion of an apparently stable

world in peril and no one can wholly predict what will emerge in its place."[1]

The functions of a missionary of this type would be to open up horizons for men, to bring them into contact with ranges of life that they have not touched before, and in particular to bring them into contact with Jesus. The missionary might call attention to the problem and would help them to get the facts and see the consequences of variant solutions. He would give his own beliefs and convictions as part of the data, but he would endeavor to help people to learn how to make up their minds for themselves and how to solve their own problems. He would not "make" Christians; but he would show them how to develop Christlike characters themselves. He would not impose his beliefs even upon a child, believing that, although his truths were eternally valid, such imposition would not promote the growth of a free personality. He would recognize that to liberate a life takes time—more time than to instill particular ways of living or thinking. But he would wish to be unhurriedly at work on the ultimate task—"leave time for dogs and apes; man has forever."

A worker of this type would not go forth with an indelible pencil (page 215); nor with a program or list of beliefs already written out which are, after suitable explanations, to be signed on the dotted line (page 214). But he would go with a blank page in his hand as a working method indicating that there was a common problem before the group concerned. Together they would define the problem and together work out what should be put down in the light of the situation, the

[1] John Dewey, "Experience and Nature," p. 222.

experience each could bring to it, the wider experience of history and their individual and corporate thought. In general he would say we need less impartation of truth and more common search for truth. Some to whom this appears the extreme of flabbiness perhaps fail to see the exact significance of the empty page. Ideally a teacher would have so lived, so thought, and so experienced, that he could fill the page with burning convictions on which he would be willing to stake his life. The page is not empty because he himself is weak or uncertain, or because he is not aware of a rich tradition. It is there partly because he is holding his convictions in a receptive spirit, partly because he is attempting to make a respectful approach to a human being who has convictions quite different from his own, and also because of the conviction that he is at a task that stretches out into eternity. While, therefore, there are doubtless some who adopt this second type of approach because of uncertainty as to their fundamental religious positions, we are thinking mostly of those who take it because of the educational theory they have accepted.

But Is It Practically Sound?

This second extreme in the way of religious approach also has its dangers. One charge brought against it is that it is practically unsound. It is said that the encouragement of thinking is a hazardous venture to permit if faith and order are regarded as fixed. One danger is that people may think mistakenly and choose wrongly. Hence they may not always come out where you wish them to arrive. That was clearly shown in the case of the promising young student deeply inter-

ested in religion who chose Buddhism rather than Christianity (page 228). The risk is manifest, also, in connection with a Japanese student who over a series of years repeatedly came to the home of a missionary. The missionary judged the student worthy of making his own decision. In this case the result was that he is not yet a baptized Christian, although his life seems as beautiful as that of any Christian. The missionary now thinks that one word on his part would have induced the student to be baptized, and the hesitation in definitely suggesting this step is sometimes regretted. One of the hardest things is to know where the boundaries of respect for personality begin and end.

If one encourages independent thinking how can one be sure that Christian traditions will be preserved? A Chinese Christian has proposed to delete from the Bible the imprecatory Psalms. Another would bind the Bible in red, because red is a symbol of joy in China. A well-known Christian thinker in South India wishes to introduce the adoration of images into Christian worship. Another is seeking a name for Christ more significant to Indians than "Lamb of God."

In a much less important realm it is possible that an Indian villager might lead some new Christian congregation to brighten their worship by lighting candles on the altar. If we, because of prejudices against the use of candles imparted by the communities of our upbringing, or because of the memory of the long struggle against presumptive abuses in the Roman Catholic Church, take it for granted that we must prohibit all use of candles among a people whose background is different from our own, then of course there is a risk

from our standpoint in encouraging the Indian villager to have initiative of his own.

The encouragement of enlarging self-reliant and creative moral and spiritual personalities is indeed a hazardous venture if one wishes to produce individuals molded to type and minds guaranteed to hold standardized thoughts which are given to them.

Another practical difficulty is that in the country districts Bible women and evangelists would not know how to use this type of approach. They are not familiar with the laws of learning nor have they sufficiently been led to appreciate the wonderful practice of the Great Teacher. Their training has very often been on the basis of a fixed body of knowledge that was to be transmitted and they find it very difficult to understand any other approach. Even leaders with a much wider background have not taken the pains to develop skill in the educational technique of helping people to think. In the hands of such people the method which places the emphasis on adventure is easily misunderstood and misapplied and hence with them is fraught with danger.

The Unlettered Masses and Dogmatic Authority

Another serious objection is raised against this second type of approach. To not a few the position appears theoretically unsound. Such critics are impressed with the great mass of the unlettered who would be confused by the modern notions of progressive education. They hold that the illiterate, the uncritical and those whose minds have atrophied must be dealt with by other methods. Many people early in life become intensely preoccupied with family and economic affairs. They are accustomed to live in narrow streets in crowd-

ed quarters, with mud walls surrounding each group. They would feel miserable if put out in single houses on the hillside. They crave a feeling of security and of nearness to some one else. This does not make for independence of thought. They are involved in a frame of social practice and belief, so rigid and sacred that the individual is nearly helpless to break with custom. In certain parts of the world illiteracy among women is notoriously much greater than among men. In hosts of villages are groups of ignorant women who through lack of education and through centuries of dumb subservience to tradition and circumstance seem utterly incapable of constructive reasoning in the realm of morals and religion. Their whole life has been ordered by social custom and clan mores. They must begin to understand Christianity in terms of new customs, mores and formulæ given more or less authoritatively. Explanations bother and tire them. Often such people say "But that is too much for us. Who am I that I should know about these things? We have never studied books and we can't understand your explanations. Just tell us how it is and that will do." Many ignorant women have grown up with an unreasoned belief in spirits and demons, and have suffered so much from fear that independent reasoning about their superstitions seems impossible.

Here are girls in an orphanage in India. They have been given opportunity, but they have not been able to learn much because they have lacked mental ability. Some have gone no further than the fourth grade. After a few years these girls will marry farmers or village carpenters, and will go to live where there are few other Christians. Suppose Christian truth had not been impressed beyond the chance of reopening the issues

involved, but always had been presented to them so that they had to make up their own minds, would they be strong enough for the test of village life in a non-Christian environment? Can we expect them from the beginning to do their own thinking and in the end not to lose their way? For this class must we teach morals on a taboo basis? Without authoritative dictation to them what hope have we that these young disciples will hold certain things considered essential for a Christian?

Moreover there are educationalists who would go further and assert that imitation and social suggestion have a far wider place than merely among the unlettered and mentally atrophied. The processes are at work all the time whether we wish it or not. Hence, scrupulously to keep from inculcating positive ideas about God or spiritual values is as a matter of fact inculcating negative ideas. Since imitation and suggestion are perfectly normal processes, at work in adults as well as in children, we can only, as early as possible and as fully as possible, encourage that measure of thinking which is possible under the circumstances. We can try to conduct all our conscious sharing by such methods and in such a spirit that even beliefs, doctrines and practices taken on in unconscious ways will not be so fixed that they cannot be reexamined.

That all are not equally able to think is abundantly recognized in our universities. The lower a student's degree of intelligence the more stress upon minute direction and specific tasks must be given; while the higher the degree of intelligence, the less need of stressing elementary techniques and the greater scope for self-reliance and self-direction.[1] A little introspection will

[1] "Report of the Dean of Teachers College," Teachers College Record, vol. 21.

show even the most intelligent people how much of their own behavior is conditioned by short-cut intellectual methods. Many a person has learned to drive a car by regimentation rather than an understanding of carburetor, choke or spark advancement. Everywhere about us we see collective thought becoming grooved in verbal ruts which direct behavior—"Feed a cold and starve a fever"; "It pays to advertise"; "You can't make people good by law," etc.

One of the strongest statements of this position puts the matter as follows:

> "Every culture system accumulates an enormous capital of catch-words, proverbs, epigrams, slogans, witticisms, rhymes, old sayings, catechisms, and the like. They are the capsules in which concentrated philosophies are swallowed. They are the token money, the credit symbols, by which intellectual exchange is carried on; and they are as indispensable to a complex social life as checks, coins, and paper money are to modern business. To abolish them would be to return to a sort of intellectual barter, under which a complex social life would break down. This clinking coinage of the collective intellect is among the most important means of social integration that any culture system can possess. No great system, whether religious, political, economic, or social, can dispense with them. They are the *sine qua non* of social integration."[1]

[1] For this and the following quotation with accompanying thought see "A Sociological Philosophy of Education," Ross L. Finney, pp. 390-395.

From this standpoint an overemphasis on the think-for-yourself dogma as though it is suited to everybody is a part of popular psychological mythology. For great numbers imitation and social suggestion are the normal processes of mental activity. By all means teach superior intellects to think but, according to this point of view, many must actually be force-fed with the concentrated results of others' expert thinking.

> "What the duller half of the population needs, therefore, is to have their reflexes conditioned into behavior that is socially suitable. And the wholesale memorizing of catch-words—provided they are sound ones—is the only practical means of establishing bonds in the duller intellects between the findings of social scientists and the corresponding social behavior of the masses. Instead of trying to teach dullards to think for themselves, the intellectual leaders must think for them, and drill the results, memoriter, into their synapses. For the dullards it is that or nothing."[1]

An Answer by the Adventurer

Enthusiasts for independent, self-reliant thinkers would, however, have an answer to some of these objections. They would acknowledge that procedure must be adapted to the mental age and cultural conditions of the persons concerned; and that the contrasts in knowledge and intelligence, in maturity and sophistication between different groups and classes are great.

[1] *Ibid.*, p. 395.

With an infant there is absolutely the minimum of the "why" given, and the maximum of the "what." As education proceeds, there is an ever increasing amount of the "why," and a decreasing amount of the "what." An effective sower must not only be provided with the precious seed, but must use methods adapted to the particular soil.

Moreover, educationalists would assert that no human community shares so little in life situations but that it has its own "forked roads" where decisions must be made. Of course, it would be futile to face certain individuals of lesser mental caliber with the same problems brought before those of education and of higher intelligence. But it should be our duty to hunt out the problems which less privileged people do face and to start there. Instead of making them come to our ways and views, we must attempt that most difficult task of putting ourselves in their places, beginning where the learners are in their illiteracy and inexperience, and making specific applications to the actual situation in which they find themselves. One has to lay hold of concrete situations on the level of their experience, and deal with these with the same principles, but of course not with the same content, as would be used with more developed groups. Many a Christian worker among illiterate villagers testifies that while these villagers may not contribute much to doctrinal statements, yet when it comes to action or conduct within the range of their life-situations, they are no mean judges of what is right or wrong.

Let us think in more detail about the girls' orphanage mentioned on page 238, from which most of the graduates go forth to live their married lives in villages where few

others, if any, are Christians. The plea made by some is that after only the bare schooling of the elementary grades these girls will not be able to remain true Christians unless they have been solidly habituated to definite Christian living. It is better not to bother with whys and wherefores, not to waste time in helping them to think. They should be told authoritatively what they ought to think and to do and should be "trained" to do it. Suppose, to take an actual situation out of their lives, the matter of quarreling is troublesome. One might attempt to stamp in a non-quarreling habit by authority in a general atmosphere where what the teacher tells them is accepted without question, "You must not quarrel"; by an appeal to religion, "It is a sin to quarrel"; by an appeal to loyalty, "Girls of this school don't quarrel"; by reiteration, punishment, etc., as though the missionary's first task was to find out what is true and then to fasten it in the minds of the immature.

The other way would be to bring the girls face to face with actual village situations which usually produce quarreling—a much prized bracelet has been found on a neighbor's child, one is falsely blamed for cutting branches for firewood from a neighbor's tree, one person's irrigation water is found flowing into another's field, etc. Each girl must face each situation for herself. What should she do? Should she charge the child with the theft of the bracelet; or should she consider the possibility of its having been lost? Should she violently attack the one who accuses her of stealing firewood; or should she be satisfied merely to insist courteously that there must be some mistake? And so on with the irrigation water. In each of these cases

the results of the choices made would be easily recognized. It would be seen that the first alternative would inevitably lead to quarreling, to heated words, to bad feeling; that it would be very unlikely to settle the question about the bracelet, the firewood, the water; that it would be moral defeat for the girl herself; and that it isn't the way Jesus would do it. It would be noted that the second alternative might avoid the quarrel and the bad feeling; might leave the atmosphere clear enough to make a solution of the difficulty possible; might bring to the girl the joy of moral victory; and might give her the satisfaction of doing as she felt Jesus would have her do.

Suppose that a girl in one school has been dealt with by the first method; and that another girl in another school has been educated according to the second method; which of these two girls is likely to stand the test of actual village life? Of course there are many other factors entering the situation, but all other things being equal, an educator of the type advocated in this chapter would hold that the second girl is on safer ground. She has already faced similar situations; she has already made right choices in such situations; she will likely make the right choice now. The first girl may also make the right choice, but she is more likely to make a wrong choice, or to stumble into a quarrel even when wishing to stay out; for she has never faced possible choices where she was able to consider the matter dispassionately. Her doctrine that quarreling is sin may inhibit her reaction to quarrel; but it may not, for it has not been geared into actual life situations.

Furthermore, suppose that in this situation both girls come off triumphantly, it would be claimed that the

second girl is still further on the road to moral achievement than the first. She has responded intelligently to a problem; she has had experience in meeting problems intelligently; and hence she will be more likely to meet future ones intelligently. But the first girl has more or less mechanically met her situation; success in such cases is precarious because there is no vital or intelligent relation between her doctrines and her life.

Similarly in religious matters, it would be held that even village Christians should be encouraged from their earliest years to think for themselves in the range of life and experience possible to them. Doubts and questionings would not be considered impertinent and irreverent, but as the occasions for growth.

There is, as we have seen, much to be said for each of the types discussed in the last two chapters. Each has its dangers. In the next chapter we shall see whether a guiding principle can be found which will resolve the antinomy between them.

CHAPTER XVII

CONSTRUCTIVE SUMMARY

If Buddhists Came to Our Town[1]

ONE way of working out a proper course of action in the face of the contrasted procedures of the last two chapters is to reverse the conditions.

Let us suppose that a group of Japanese interested in propagating Buddhism were able to set up a decidedly superior educational or medical institution in our midst. Such advocates would naturally be convinced that all should know about the Great Renunciation, the Great Enlightenment, the Four Noble Truths, and the Eightfold Path—in short, that the value to be gained through Buddha should be shared with all the world. On what conditions, acceptable to us, could they enter our community and engage in this sharing process? In answering this question we should like to make five inquiries.

How Was the Message Acquired? Although we fully recognize that the way to truth and to God by no means lies wholly through the mind, we should want their message to be the result of a real adventure in truth

[1] This section first appeared in the *Christian Century*, vol. 46, pp. 293-294.

seeking. They should not have accepted their message merely on the basis of authority, but on a judgment as to its adequacy for the widest possible welfare of humanity as judged by experience extensive in range and time. It should not be merely the passive or uncritical acceptance on their part of conclusions made in advance. These Buddhists might be exemplary in the methods used to propagate Buddhism in America, but if, for example, their message had been acquired merely on the basis of an emotional appeal, there would have been an implicit weakness in all that followed. We should want them to have made as thorough a study as possible of available data before launching their message in another land.

How Is Their Message Held? We should expect messengers coming from such a distance to be motivated by a great conviction, to be enthusiastic about that message, and to be keenly desirous of recommending it to us. We should not be surprised if, on the basis of their thorough study and of their life's experience, they felt that they had gained a better insight into life than had those who did not know their system.

But along with conviction we should want them to hold their message with a certain humility and teachableness of spirit. They ought to be ready to listen to the best we have experienced and weigh our sense of values. We should expect them to be ready to appreciate on their merits any values Christianity has and at whatever cost to their former views to follow where any new and valid reasoning, appreciation or experience led them. If our Buddhist friends had their minds closed to the consideration of any other "path" and were not ready to urge or even to see a step toward

fullest and most abundant life apart from their Four Noble Truths we would say that they were defective in the way they held their message.

But, on the other hand, we certainly would not respect them if they came as advocates for their religion and yet had views so plastic that they would have to change with each new thought they met.

How Is Their Message Given? In so far as possible we should want their message to be given in the spirit of a joint search for truth and experienced values. If they were mature teachers, having added to thorough study in Japan an open-minded facing of religious values in America through years of teaching, it might easily be that they would feel that they had arrived, and that little new could or would be adduced from their more immature and unlearned pupils. And yet it would be possible at least to aim at making the process a shared search where witnesser and pupil were alert not only to help but also to be helped.

We should expect fairness to characterize all their presentation, whether of arguments to the mind or of values to one's sense of appreciation. They should see to it that their message should be considered only on its merits, eager that all pertinent facts should be adequately weighed. Truth should not be confused with opinion, and facts should not be warped to correspond with theory or doctrine.

In the third place, we should resent their making the hearing of their message compulsory. If they had developed a decidedly superior school or college we should want our children to get the superior education and should not object to our foreign guests making their witness to values in Buddhism available. But they

would not gain, but rather lose, among thoughtful Americans if decisions for Buddhism were made under the shadow of compulsion, and if the teachers insisted that all students go to the temple every week in order to chant and burn incense.

In the long run the Buddhists would make a better impression by letting the witness of their lives and the demonstrated superiority of their insights cause our young men and women to want to discover the source of their apparently greater power and their more abundant life. We should certainly wish to see the extent to which they exemplified their message in their own lives, and the type of character they produced in others. We should expect them to acknowledge the difference between theoretical Buddhism as taught far from Japan and the Buddhism of the masses back in their sending country. That is, for their propaganda to be fair, we should expect them to face the problem of the actual working of their religion.

We should have no objection to their getting a modest livelihood in connection with their sincere witnessing. But if in addition to the fact that they were paid, we gained the impression that they used questionable methods to swell their reports to their sending constituency, our indignation would be aroused. We should not want their support from Japan to be stimulated by specious interpretation of success, or by too wide generalizations on the basis of striking but isolated incidents.

How Do They Want the Recipients to Think? We should want our Buddhist guests to attempt to get each student to do his own thinking and not passively to accept the conclusions expounded. These Buddhists should not let their students merely annex the new truth

without a real absorption. If taken at all, it should become a real part of the learner. Even if the new truth is accepted their teachers should not at once discourage all further inquiry and research. In short, we should want them to be building habits and attitudes which would enable the pupils to subject even the new message to critical appraisal. The religious as well as general education should be given in such a way as to enable the pupils increasingly to evaluate critically the positions taken.

In particular, if the Buddhists ever worked with those of our children who were too young to think adequately for themselves and should influence them by the contagion of personality to favor Buddhism, we should want the whole spirit and methods of the teaching to be of such a kind that these children would be able later on to review that to which they have been subjected and bring to bear upon it the critical powers that should go with maturity. We should particularly resent any dealing with our children in such a way that they would not later think freely for themselves, to that extent thus enslaving the children to a point of view which in this case would be alien to all their inheritance. To do this would not be respecting the personalities of the children. In the willingness of the Buddhists to work faithfully so that the recipients of their teaching would think in ways such as these we should find one outstanding mark of their sincerity and confidence in their message.

What Is Their Attitude Toward Outcome? We should expect them to feel a real concern that their pupils should become Buddhists. These advocates could not be neutral or indifferent—but they should be fair. While we very likely should not feel like welcoming these

Buddhist representatives to settle among us yet we could not object to their avowed purpose to make it possible for people to become Buddhists so long as the methods used were those of fair persuasion and legitimate witness. Hence we should not blame them for setting up a Buddhist educational institution, that is, we should not insist on their having an absolutely neutral "University of Religion." Missionary work, whether Buddhist or Christian, would not be missionary work without this concern.

Yet just because these foreign teachers had this concern they should safeguard it in two ways. They should let this concern for our welfare by way of Buddhism be perfectly well known without disguise, pretension or misrepresentation. We should resent any secret or underhanded ingratiating of themselves into favor without their religious interests being known. If they showed that they were not afraid of reasonable correctives; if, for example, they did not hesitate to allow their pupils to hear the best of Christians speak and to read the best of Christian books we should judge they had great confidence in their message. This impression would be still further confirmed if they counterbalanced a manifest longing that their pupils should adopt the Buddhist way with a scrupulous fairness in exerting the influence of their lives and message. We might characterize our ideal for them as a fair and teachable sharing of experience with conviction and concern.

The Need for Reciprocal Thinking. This attitude may be distinguished on the one side from an approach which has no religious concern but which aims merely to reduce prejudices, remove misunderstandings, develop critical powers—in short, to develop a free creative per-

sonality without solicitude for content. On the other side, it may be distinguished from that kind of propagation of view which is so centered in the message that the advocate tends unconsciously to use methods which the discerning must call questionable.

This inquiry manifestly does not constitute a gratuitous piece of advance work for a possible Buddhist foreign missionary enterprise. It is rather an exercise in applying the Golden Rule to do to others what we would that they should do to us. By such a process we can set up a mirror in which we may reexamine our own missionary attitudes and processes. In these days we are trying anew to search our hearts and to scrutinize our methods in order to align ourselves most truly with the spirit of our Lord and Master. Such a question as is here proposed may help us to bring fresh thought to this important task.

Reverence for Personality

But there is a more direct way in which the contrasted views presented in the two preceding chapters may be integrated. To get the issue sharply before us we may again think of a scale. At one extreme are those whose interest is so absorbed in their message that they do not see that the ways in which they try to impart this message may be defective. At the other extreme interest is so absorbed in correct and respectful ways of developing living, growing human beings that the existent world of values is overlooked. At the first extreme are certain facts, certain ideals, certain values, certain realities which, while in one sense they are ever being recreated, yet in another sense are already existent apart from the

learner. At the second extreme are the dispositions, tendencies, and characteristics in the learner which modern education makes central. Education for the former tends to degenerate into a transmission of knowledge and an imparting of ideas. For the latter education is turned into a voyage of discovery for which all the charts and soundings from past experience have been laid aside. We seem forced to choose whether we shall be more eager to build up an independent person able to judge and to act wisely for himself, or a person conformed to a certain pattern of values judged most true; i. e., whether we shall put our trust in a method or in a goal.

Manifestly we do not wish to work at either extreme of this scale. Can a unifying principle be found between these two extremes? Can some objective, rich and fertile in suggestion, be found that will help us to avoid the harmful tendencies from overemphasis in either direction?

Such a principle is reverence for personality. It is significant that the best insights of modern education are at one with the dominant factor in the life of Jesus in emphasizing the sacredness of personality. To this central goal of creation both extremes have their essential contribution. We cannot go forward effectively without both. It would seem at first that the goal is the all important thing. But when we are aiming to develop a rich, fully integrated personality the goal is of such a nature that its very attainment depends upon the method.

On the one hand, an informed effort toward such a goal will ever keep in mind the second emphasis, viz., respect for each person's right of independent thought, his right of choice, and his right to decide for himself

what relations he shall enter into and maintain with the world of nature, with society and with God. A religious leader with this philosophy will be constantly asking himself—Are the people expressing their own judgment or mine? Am I striving to stimulate genuine religious experience in each individual, or am I more anxious that each should conform to my accepted beliefs? Does my approach so fit the actual interests, needs and life-situations of the people that I can thereby stimulate sound judgment, worthy choices, and the formation of right habits and genuine skills? Am I developing the kind of person who can readjust his conception of the "what" by means of rethinking the "why" without being unduly upset emotionally?

But a teacher with proper respect for personality will also keep in mind the first emphasis. He will keep asking himself whether he is bringing before the unfolding human being the richest and noblest meanings of which the race has as yet become aware. For it has been well said that "against errors and interested propaganda the growing will has natural protection; it has no protection against starvation, nor against the substitution of inferior food for good food."[1] On the one hand, it is trusting the personality we are endeavoring to build when we prefer that a person should make fresh examinations rather than to take on authority the insights we already have. But it is also showing that we count that personality sacred if we so share that the person does not starve on his own resources, but is given that which interprets, directs and enriches his experience.

[1] W. E. Hocking, "Human Nature and Its Remaking," p. 261.

Thus elements of both extremes will be found in every educative process we call sharing. The proportion should depend upon the stage of development of the one with whom we share.

There need be nothing incompatible between respecting the initiative and the inner urges of the growing person and that respect for personality which aims to let that growing life evolve in the presence of the highest known to man. Just because the possibilities within each human being appear as infinite it seems not only right but also a duty to share with this unfolding life the richest, the most adequate, and the most satisfying insights man has gained as to the direction and meaning of life and reality. If the key to these insights is found to be in the person of Jesus Christ, an inescapable obligation of education is to discover the right means of bringing those whom it seeks to help into touch with Him and into the fellowship of those in whom His Spirit dwells. The ultimate test at any point is whether or not personality—even of an imperfect or immature kind—is being strengthened; whether the resulting life is being enhanced, enlarged, made more abundant.

PART IV

SUMMARY FROM THE STANDPOINT OF ETHICS

CHAPTER XVIII

A CODE OF ETHICS FOR THOSE WHO SHARE[1]

PROFESSIONAL codes of ethics have been drafted by associations of doctors, lawyers, ministers, teachers, architects, accountants, engineers, editors, chambers of commerce, and real estate boards. So far as the writer is aware none has ever been drawn up for advocates of one religion in their approach to other religionists. But just as these other professions have formulated their highest ethical insights with reference to the problems that arise in their realms, so those who wish to share their religious values might well consider certain standards of good behavior on their part.

It is manifest that man does not as yet possess enough systematized ethical experience to formulate an adequate code in this realm. Its development would have to be experimental and experiential. Hence the immediate objective of any such attempt would by no

[1] This is a revised draft of a code first presented to the Second Institute of Pacific Relations, Honolulu, 1927 (See Proceedings, pp. 312-314).

means be to set up a final and finished product, but to make a start in an on-going, developmental process, looking toward the formulation of ever truer judgments as opinions are modified or conditions change.

Furthermore it must be acknowledged that no set of standards can be framed which would particularize all the duties of a missionary in all his relations. Any such attempt would fail from sheer bulk. The points suggested below attempt merely to focus ethical judgment on a few of the more conspicuous ideals and abuses in the contact of religion with religion and are intended to serve only as a starting point for discussion. Some sections could be expanded almost indefinitely; what has been formulated is only suggestive. Hence in any attempted code the enumeration of certain duties or standards should not be construed as a denial of the existence of others equally imperative though not specifically mentioned. It should represent for any individual or group the concrete issues that are felt as a concern to them.

There are organizations in six different professions[1] which, besides having drafted ethical codes, have made some progress in developing specific standards, in setting up agencies of control, in securing some observance and in presenting some evidences of enforcement. Some have set up machinery for the study of doubtful or marginal cases so that their codes could be interpreted and supplemented in the light of these case studies. Nothing so formal or elaborate is here contemplated. In fact, the writer's main interest in a code for missionaries is from the standpoint of an informal educational instrument. In discussing the items of this or any other code,

[1] Doctors, lawyers, architects, accountants, realtors, and art directors.

in testing them by concrete situations, in adding to or subtracting from the list as one's own experience dictates, attitudes and standards are bound to shape themselves. Missionaries are outstanding in ethical idealism; it may be possible for them to pool their experience in gaining ethical objectivity.

It is difficult to draft a code which will not be full of indefinite language allowing wide interpretation by different individuals. Progress could be made by paraphrasing with more scientific content such words as "good," "best," "finest" and "creative." If general principles are stated, a constant effort should be made to apply them to concrete situations; for it is relatively easy to make heroic pronouncements in terms so general as to cause difficulty in applying them authoritatively to particular cases.

It would be interesting to see whether representative adherents of the world's great religions could formulate a set of principles or standards governing the aggressive approach by one religionist to another. Manifestly the code here suggested is not that broad; Hindus, for example, would not accept it. Furthermore it is manifestly Protestant; Roman Catholicism could not accept this code. Moreover not all Protestants would assent to certain items. Acknowledgedly it is impregnated with its own peculiar point of view. From this standpoint, also, this draft can serve only as a point of departure.

I. CRITERIA

(a) The ethical criterion for this day governing *choice* among the values, creeds and customs of various religions is not authority primarily, nor the welfare of any creed, but the widest possible

welfare of humanity as judged by experimentation extending over a wide range of individual and social experience and over very considerable periods of time.

(b) The ethical criterion governing *objective* in the touch of one religion on another is that the relation shall result in the best growth in all respects of the adherents of both. Among other things, therefore, the objective will include,

(1) the forwarding of better relations and understandings between adherents of different religions so that all religions may have the fullest freedom to develop the best that is in them, on the basis of mutual understanding and respect.

(2) the ability and the disposition on the part of the adherents to make increasingly discriminating, efficient decisions for themselves.

(3) the development of alert, creative men and women, of discriminating minds, appreciative in an intelligent way of the best and finest in all life, even though they may not come to agree with the religion of their teachers.

(c) The ethical criterion governing *reciprocal spirit* is that when the adherents of one religion make an aggressive approach to the adherents of another religion the former should seek to conduct themselves in such a manner as they would wish the adherents of the latter to exhibit were the situation reversed. For example:

(1) As Christian thinkers would resent a verdict passed upon their own Christian faith, which

was based on a cursory examination of countries and periods containing only a degraded and superstitious representation of it, so it is natural that those professing a different religion should resent a purely destructive criticism of their faith at Christian hands.

(2) If we do not approve of taking the best out of the Talmud or Koran or Vedas and saying this is the teaching of these sacred scriptures, we should not take the best of the Gospels or of the New Testament and say this is representative of Christianity. In other words, we should be careful not to contrast the ideals of one religion with the actualities of another.

(3) A religion should not be judged by the conduct of those who do not attempt to live up to its declared ideals.

(4) In interpreting another faith a person should use as much imaginative sympathy as he would wish another to bestow under reverse circumstances.

II. INDIVIDUAL CHOICE

Individuals should have the right voluntarily to change their religious adherence.

III. PROPAGATION

In conformity with the given criteria systematic effort to propagate by sound methods any opinion, creed or practice which is sincerely believed

to make for the enrichment of life, or to share values flowing from one's religion, should be recognized as proper. Some indication as to what is meant by sound methods is given by the following:

(a) Expressing contempt for another religion, or the abuse and misrepresentation of it, or intentionally setting a light value on its attainments is wrong.

(b) No man should preach his doctrine unless he is willing to receive and learn as well as to give; that is, unless he endeavors to maintain a humble and teachable spirit.

(c) Attempting in uneducative ways, or by ways that do not honor personality, to undermine or overwhelm the faith of the uneducated or of those unskilled in argument among the adherents of another religion is unfair.

(d) Fixing the religious decision of an adherent of another faith without helping or encouraging him to make a choice, and so as to prevent his making a free choice when he has grown older or more experienced is a particular instance of failure to respect personality.

(e) While secrecy is not necessarily dishonorable, and may possibly in some cases be desirable, yet in general it should be eschewed, since anything that savors of secrecy increases tension, aggravates feeling, and leads to unfortunate misunderstandings. In particular parents should be cognizant of influ-

ences that are being brought to bear upon their minor children.

(f) The use of material, medical, educational and economic means, not to secure converts, but as advantages which can be secured only on condition that the people in question listen to the giver's message, is questionable.

(g) The use of material, medical, educational and economic means in such association with a religious message as to act as attractions, but so as to leave listening to the message effectively optional, is permissible.

(h) Dependence on the example and fruitage arising from one's religion (e. g., the disinterested relief of human sorrow, suffering and need, and all noble, joyous and unselfish living) with the definite concern that others, seeing this as the natural expression of one's religious life, may be drawn to one's source of life and power, or for no other reason than that such kind of life is deemed by one to be highest, is proper.

(i) Special privileges in behalf of the aggressive adherents of any religion should consist only of concessions freely granted by the people approached, and not wrung from them by the superior physical force of governments.

(j) Indemnities for losses of life and property suffered by the aggressive adherents of any religion may be received when freely offered as a voluntary expression of the sense of human justice, but should not be claimed or forcibly collected.

IV. CONVERSION

The right of conversion, if properly conducted, from one religion to another should be granted. However,

(a) The use of physical force, persecution, threats of loss, veiled coercion, or undue pressure to secure conversion is unethical.

(b) The use of political, social, educational and economic inducements to conversion in such a way as to amount in practice to bribes is to be deprecated.

(c) Detaching a person from one or more of the groups to which he belongs (family, caste, clan, tribe, village, religious body) under the motivation of merely increasing the numbers under one's religious label is unworthy (i. e., proselytization in its worse sense).

(d) The proselytization of a minor without the consent of the parents is unworthy.[1] One should be scrupulously mindful of the claims of human love.

(e) In the case of adults one should make every effort not to break up the home unnecessarily.

V. CHANGE IN GROUP CUSTOMS

(a) The inspiration and insight of religions may rightfully be brought to bear upon all

[1] The law in India makes it a statutory offense for a member of one religion to proselyte a legal minor without the consent of his parents or guardian.

situations which involve moral issues in the degree that the religions moralize human relationships in accord with I (a) above.

(b) Aggressive adherents of any religion, when crossing cultural boundaries, should not fail to make a discriminating study of the culture and social customs of the group to which they go, since unwisely or unnecessarily to challenge or destroy local mores and ethical standards is wrong. Such propagandists should realize that the adoption of a new faith frequently leads to the loss of elements of indigenous culture dependent upon the old faith and hence they should accept responsibility for such destruction and should provide new outlets where possible for old values. Consideration should be given to the possibility of maintaining continuity of belief essential to the preservation of morale by incorporating elements of value from the old faith into the new.

(c) Inasmuch as it is a waste of national energy and of social inheritance not to move as far as possible along the lines of existing culture, and inasmuch as one of the main reasons for bitterness over conversion to another faith is not that new religious convictions have been acquired, but that a break in social and cultural traditions is involved; therefore, no element of the native culture should be discouraged unless it is judged to be a definite hindrance to the progress of the people concerned; and no element of a foreign culture

should be encouraged unless it is judged to be of definite assistance to them.

(d) The aggressive adherents of any religion should, in general, place main emphasis upon constructive phases of their faith, building first before destroying.

(e) Aggressive religionists should temper their activities by a realization of the fact that sudden changes in social custom, organization, or belief, are likely to work more harm than good where these changes are unduly subversive of established social controls.

(f) The expression by converts of contempt for the seniors of their community as upholders of the old faith should be discouraged, because the effect on morality and social life is very great.

VI. RACIAL CAPACITY

One should attempt to dispel prevailing ideas and practices regarding relative racial capacity in so far as they assume that it has as yet been proved that one race or people is inherently superior or inferior as compared with another.

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